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LENT BEGINS

Minneapolis church has outdoor cross

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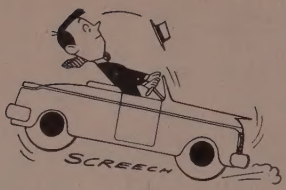

Don't Skid

WITH ANOTHER pastor I had driven into Pittsburgh for a meeting. Snow was falling gently when we started out, but by the time we reached the city it covered the streets, making it difficult to negotiate even the smallest hill. Several times the wheels of our car spun dangerously.

TO REACH our destination, we had to climb a rather steep hill. Could we make it, we wondered? But fortunately there were tracks, bare to the brick surface of the road, made by other cars before us. By staying in these lanes, we managed to arrive at our goal.

I thought of that winter day as I talk to a young man in my study. He v going through a period of doubt. Kno ing him as I did, I felt certain that would find sure footing again, but would need help.

"WHATEVER YOU DO," I told him, "ke going to church. Being in the compa of other Christians will help you. They had their doubts, too, you know."

One of the ways to strengthen our fa whenever we are in danger of skidding to stay in the tracks that other Christia have made. —ROBERT H. THURAU

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Dr. Paul Luther Wetzler and Richard Dordan (on ladder) drape cloth around Lenten cross on the lawn of Salem Church, Minneapolis. (Minneapolis "Star" photo)

THE CHURCH IN THE NEWS

Release of missionaries expected

The Rev. Paul Mackensen, Lutheran missionary who has spent five years in Chinese Communist prisons, will be released on March 7, Roman Catholic sources in Hong Kong said. Release of another American, 54-year-old Father Fulgence Gross of Omaha, is also expected in March. Communist promise to free the ten Americans—five of them Roman Catholic priests—still remaining in Chinese prisons as soon as they have finished their terms will be kept, the Roman Catholic headquarters believed.

Pastor Mackensen has been in China since 1948. He was imprisoned by the Reds on espionage charges in 1952. In a recent interview with U.S. newsman William Worthy he stated that he might choose to remain in China to continue in Christian mission work.

Two other Roman Catholic missionaries from the U.S. are slated for release in June, the Hong Kong statement said. It reported a total of seven Roman Catholic foreign missionaries at present in Chinese prisons. Five others, including one American, are free and continuing their work on the China mainland. Eleven nuns, mostly from European countries, are conducting a school at Peiping which is attended by children of foreign embassy officials in China.

Hungary permits church relief

Last month Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, and the Rev. Mogens Zeuthen, LWF secretary for East Europe, were admitted into Hungary for a five-day visit. They were the first western churchmen to enter Hungary since the October revolution. Chief purpose of their visit was to survey the church situation a to arrange for the church to particip in distributing relief supplies.

With no agreement reached after f days, Pastor Zeuthen's visit was leng ened. Late last month he returned LWF headquarters in Geneva, report that the Hungarian government wou allow church-sponsored relief goods be received and distributed throu church offices in Budapest. Previou only the International Red Cross h been recognized by Hungary for rel distribution.

Clothing, bedding and church suppl will be the chief items to be sent in Hungary by Lutheran World Relief co-operation with the Austrian Evang ical Hilfswerk and other Protesta agencies.

Turoczy seated as bishop

Restored to his former post as bish of the Hungarian Lutheran Church northern district at a service on Feb. was the Rev. Zoltan Turoczy, Past Zeuthen reported. The 63-year-old Bish Turoczy had headed the northern dioce until forced out by the Reds. He h been sentenced to a 10-year term prison, but was pardoned after servi two years.

The installation service took place a ter Bishop Turoczy's official re-electi and was conducted by Bishop Laj Ordass. Bishop Ordass had himself r turned as head of the church's Danubia district last fall following the Octob uprising. He had been ousted in 194 and imprisoned by the Reds on wh Hungary's Supreme Court later declare to be "false charges."

The two restored bishops of Hungary

therans succeeded the Communist-pointed Bishops Laszlo Dezsery and jos Veto.

ligious instruction attacked

Teaching of religion in Hungary's hools was kept under sharp attack by ficials of the Soviet puppet government Premier Janos Kadar. The premier d a Communist party meeting at Sal-tarjan that the Reds must act to "pre-nt the souls of hundreds of thousands small children from being poisoned." One of the chief objections, according the Budapest radio, was that Roman atholic instructors were teaching chil-en about Cardinal Josef Mindszenty, ungarian primate who found asylum in e U.S. legation in Budapest during the ctober revolt. The cardinal had been a olitical prisoner for some years.

"It would be better if religious teaching ere completely separated from the chools," Dr. Magda Joboru, Minister f Education, told a national teachers' onference. "The basis of education for ur children and youth is, as it has been efore and will always remain, the Marx-st-Leninist materialistic ideology."

German synod shifts meeting

Annual meeting of the synod of the Evangelical Church in Germany (EKID), scheduled to be held this month at Halle in Germany's East Zone, was at the last minute shifted to West Berlin. Communist protests about church activities would make it impossible for the synod to meet "undisturbed," church leaders said.

Red officials had objected to the EKID's proposal to set up chaplaincy services for the new West German Army, terming this a "blessing of the weapons of the militarists and imperialists."

Dr. Constantin von Dietze, synod president, said he regretted that the East Zone government's "interference" had caused the church to break its tradition of meeting alternately in East and West Germany.

Prospects for holding the annual Church Day or *Kirchentag* in the East Zone this year have also become very dim, said Dr. Reinold von Thadden-Trieglaff, president of the German Protestant lay movement which sponsors the program. The meeting had been scheduled for Erfurt. Three years ago the *Kirchen-*

DISCUSSING REFUGEE PROBLEMS at recent World Council of Churches meeting at Geneva are Dr. O. Fred Nolde; Auguste R. Lindt, UN High Commissioner for Refugees; Dr. Leslie E. Cooke, director of World Council's refugee service; and WCC General Secy. W. A. Visser 't Hooft.

PRESIDENTS OF EIGHT CHURCH BODIES which constitute the National Lutheran Council p tured at recent meeting. Seated are Dr. Raymond Wargelin (Suomi), Dr. T. O. Burntvedt (Luther Free Church), the Rev. William Larsen (UELC), and Dr. Alfred Jensen (AELC). Standing Dr. Henry Schuh (ALC), Dr. Fredrik A. Schiotz (ELC), Dr. Oscar Benson (Augustana) and Franklin Clark Fry (ULCA). The NLC represents three quarters of America's Luthera

tag took place in Leipzig, also in the Soviet Zone, with an attendance of more than 400,000 from all over Germany.

Soviet authorities have delayed permission for the rally and have rejected requests for "clarifying talks," Dr. von Thadden said.

Protestant marriage delayed

Because they are members of Protestant churches, four Spanish couples are facing an indefinite delay in securing permission to marry, reports from Madrid stated. The eight young people had been baptized in the Roman Catholic Church, were later converted to evangelical faith.

Protestant officials in Madrid saw little hope for ending the present difficulties surrounding the marriage of former Roman Catholics. A decree of the Spanish Ministry of Justice last October ruled that persons who had been baptized Roman Catholics, or who had at any time been members of the Roman Catholic Churc must notify the local district judge their intention to marry. The judge turn must inform Roman Catholic a thorities of the application and wait f one month before officiating at the m riage. If during that period Roman Ca olic officials cite any obstacles to the pr posed wedding, the case must be tak to higher authorities. Spain recogniz only marriages performed in Rom Catholic churches or by civil rites.

New York project upheld

A $228 million redevelopment proj in Manhattan's Lincoln Square area g court support last week. Opponents h asked a ban on the project because hig priced land would be sold at lower-tha purchase values to Fordham Universi a Roman Catholic institution, and to Matthew's Roman Catholic Church.

Sale of 300,000 square feet to Fo

am for a midtown campus would constitute "a direct subsidy to Fordham University in a sum in excess of $3.5 million," the suit had charged.

Judge Benedict D. Dineen in New York's Supreme Court dismissed the plea as "premature." He said that sale to the university and the church of land "at a price below that at which it was originally acquired" was a possibility, but that it would not be "a deviation from the public purpose nor a gift of public funds. If the public good is enhanced, it is only secondary that private interests may be enhanced."

"Several national organizations" were ready to finance an appeal, said Harris L. Present, who had brought the taxpayers' suit to halt the project.

Church suppers to be licensed

Wisconsin churches and private organizations that serve meals to the public must purchase $10 licenses and conform to the same sanitation standards as restaurants, the state board of health ruled last month. The ruling was issued after a plea by the Wisconsin Restaurant Association claimed that churches were giving them unfair competition. Churches which serve food only to their own members are not affected by the ruling.

"It's a wonderful thing," said the Rev. Herbert Zebarth, president of Milwaukee's Council of Churches. "Churches are absolutely wrong when in competition with a recognized business."

State Council of Churches President John Visser, a Shorewood attorney, said he hoped state inspectors would be "reasonable" in enforcement of the ruling.

The American Legion and a group of Roman Catholic churches opposed the regulation, sought introduction into the state legislature of a bill that would exempt churches and charitable organizations.

Christian pressure needed

Christians don't exert enough "proper pressures" on the government, a former governor of New Jersey told a meeting of Presbyterian laymen in New York last month. Alfred E. Driscoll revealed that "all kinds of pressure groups" attempted to influence him during his term of office but "never did the Protestant churches seek to influence my decisions."

Churches should not become lobbyists, Mr. Driscoll said, but church bodies ought to express more frequently their approval or disapproval of governmental actions.

"The Christian church carries more striking power and in the long run will have more influence than all our great armies and weapons of war," he said. "The church should be ready to exert an influence for good."

Bingo amendment gains

Opposition of New York's State Council of Churches and other Protestant groups failed to make much impression on the state senate which last month passed by a 44-9 vote a local-option amendment to the constitution to permit bingo for religious and charitable groups. Similar approval was expected in the state assembly. The legislative action duplicates that of last year's session. The proposal will now be submitted to the voters in November.

State Council officials had expressed little hope of defeating the measure in the legislature, but planned a county-by-county campaign among voters in an effort to defeat it in November. A grass-roots force is being organized, said the Rev. Paul Rishell, secretary of the state council.

Church groups also acted against bingo

legislation introduced into the Kansas, Nebraska and Ohio state legislatures. In Pennsylvania and Minnesota, church groups were opposing proposals to permit pari-mutuel betting.

N. J. rejects mercy-killing

A petition from 166 physicians urging the New Jersey state legislature to permit, by court order, the mercy killing of incurably ill persons failed to get very far. The petition proposed that such action be taken only at the person's own request and after examination by a group of doctors.

These physicians acted "in opposition to the accepted position of organized medicine in the state," said the New Jersey Medical Society. The legislature passed a resolution praising the medical society's stand and condemning the petition as "anti-religious."

In Georgia a bill to legalize sterilization was killed by the legislature after Roman Catholic Bishop Francis E. Hyland declared that it "is wrong to try to breed children like cattle." He said those who favored the measure were not concerned about "deficient children" but were motivated by a "purely materialistic viewpoint."

Oriental faiths challenge Christianity

A dramatic resurgence of the Hindu, Buddhist and Islamic faiths is making them look upon the United States as a primary target for missionary and evangelistic work, Dr. Eugene L. Smith, Methodist foreign missions executive, told a Chicago gathering.

"We were born into a world where Christianity moved out to challenge rival faiths," he said. "Today those rivals are moving into the heartlands of Christianity. Asia is determined to win not only political but also religious initiative away from the West," Dr. Smith continu

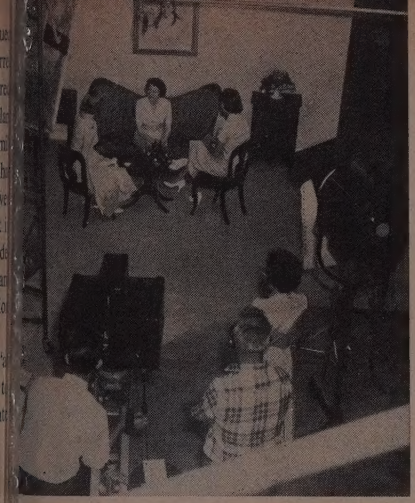
"Nationalistic passions" have stir the Oriental religions, Dr. Smith declar He said that in the past 50 years Isl has grown from 175 million to 300 m lion followers and that Buddhism h again begun to seek converts. "Ev Hinduism is moving into mission work Africa, Europe and America," he c clared, adding a warning against "milita communism committed to the destructi of all religion."

Christian missions must maintain least the men and money required keep morale high and to continue its ra of expansion," he urged.

Massachusetts to hunt Reds

Massachusetts will continue to have Commission on Communism for at lea another year. The state legislature a proved a measure extending the life the commission despite protests from Protestant clergymen and civic leade The objectors held that it would be "foo ish, if not illegal" to continue the cor mission in view of rulings that the fe eral government rather than the state w responsible for the prosecution of sec tion. Two Episcopal bishops, Congreg tional, Methodist and Baptist leaders ha contended that the commission was wast ful, had in its three-and-a-half years "u covered no new facts and is unlikely discover anything new in the future."

Roman Catholic publications ha taken sharp issue with the Protestar group. The official Boston diocese weekl *The Pilot,* said it would be "false eco omy" to discontinue the commissio "There has been no evidence that any one's rights have been violated" by th commission, the paper added, and "th whole community gains by being mad aware of local, even neighborhood, opera tions of the Communist conspiracy."



NEW TV STUDIO of Protestant Radio and Television Center at Atlanta, Georgia, was dedicated Feb. 19. Huge sound stage permits shooting of filmed or live color programs. Center is jointly owned by five denominations—Methodist, Episcopal, Presbyterian U.S. and U.S.A. and United Lutheran. Major radio program produced here is the United Lutheran Hour, summer series on which Dr. Edmund A. Steimle is heard. It is broadcast by about 300 stations.

Evangelism campaign planned

An evangelism campaign to add 200,000 new members to the roll of the Evangelical and Reformed Church before its merger with the Congregational Christian Churches is completed was announced last month. The E & R Church now has a membership of 800,000.

The membership gain will "make our contribution to the merger as effective as possible," said Dr. James W. Bright, evangelism secretary. Lay members will be trained to recruit "new Christians" from the unchurched population, according to the plan.

A General Synod for the merged church will be set up next June, but consummation of the merger is not expected for several years. A constitution for the new church will be reported on in 1959.

And so forth

Divinity School of Harvard University announced successful completion of a five-year campaign to raise $5 million for endowment. Total endowment of the school is now above $7 million.

Roman Catholic parishes in the U.S. and Canada now have 1,021 credit unions, it was reported last month. The unions are associations of people who save their money together and lend to each other at low interest rates.

Lutheran congregations of the Synodical Conference (Missouri, Wisconsin, Slovak and Norwegian synods) are planning to establish a high school in the Minneapolis area.

Congress is likely to act favorably on a resolution authorizing a special postage stamp to honor the 75th anniversary of the Knights of Columbus, Roman Catholic lay organization.

Death toll in airplane accidents makes it essential "that no safety measure should be omitted," said U. S. Sen. R. L. Neuberger in introducing laws that would prohibit serving of alcoholic beverages on commercial or military aircraft. Similar bills had been introduced in the House.

Enrollment in U.S. theological seminaries for the current school year totals 35,190 according to U.S. Office of Education figures. This marks a 2.3 per cent gain over last year.

New York's Riverside Church filed application to operate its own FM broadcasting station.

Membership in the Protestant Episcopal Church in 1956 reached 3,114,623 according to the 1957 yearbook. Largest parish was St. Philip's Church in New York City with 3,904 communicants.

WASHINGTON

By ROBERT VAN DEUSEN

ALIEN PROPERTY

SINCE WORLD WAR II, there have been sharp differences as to what to do with German and Japanese assets seized during the war. The property ranged from huge industrial firms to modest savings accounts in American banks and bequests by American citizens to German or Japanese relatives.

The first idea was to use the assets to pay war claims by American citizens against Germany and Japan. As wartime emotions faded and West Germany and Japan changed from enemies to friends, the wisdom and fairness of this policy was increasingly questioned.

The moral issue: Is it right for any government to confiscate the property of citizens of another country? Granted the right and necessity of freezing foreign assets during wartime, should not a fair settlement be made when the emergency is past?

The answer was complicated by the fact that, under American management, some of the industrial concerns had greatly increased in value. Others had engaged in research important to national defense. American financial interests and government security officials argued strongly against returning the industries to their owners.

THERE WAS INCREASING public sympathy for the plight of the "small people" whose bank accounts had been held for over ten years by the U.S. government.

As a compromise solution, the State Department recommended last year t German and Japanese claims for ves property up to a value of $10,000 paid. Chancellor Adenauer in a visit Washington urged that no dollar limit set, since public opinion in West G many was growing bitter over the pr ciple of confiscation.

Johnston Bill

SENATOR OLIN D. JOHNSTON, cha man of a Senate subcommittee to stu the problem, was impressed by Ad auer's plea. After public hearings, he troduced a bill providing for full retu of vested property. The Senate Judicia Committee approved the bill, but Co gress adjourned before it had come for congressional action.

When the new Congress opened, Se ator Johnston introduced a bill (S.60 which is substantially the same as the o last year. He contended that the pri ciple of confiscation violates the trac tional American respect for private ow ership. He pointed out that the right permanent seizure is a dangerous doctri which might be used against America investors under other circumstances.

The chances of passage for the John ton bill are increased by the fact that n new appropriation would be needed, an that the payment of American war clain is provided for. The money for bot these purposes would come from func paid to the U.S. by West Germany an Japan in return for postwar economic a sistance. In cases where national securit is involved, provision is made for sale t American interests.

If this bill comes up for action befor the legislative channels become clogged it may stand a chance of favorable con sideration. It is high time that this vestig of a vindictive postwar policy be cleane from the national record.

"Our foreign policy must be Canadian, based on Canadian considerations, Canadian values, and Canadian interests, the greatest of which, however, apart from freedom itself, is peace," Lester Pearson, minister for external affairs, told the House of Commons recently.

"But a Canadian policy, in this day and age," he continued, "is not necessarily the same as an independent policy. There is no country in the world today, even the most powerful, which in the preservation of peace and security can afford the luxury of, or run the risk of, a policy of independence in foreign affairs, in the sense that independence means isolation from one's friends or immunity against their decisions and their actions."

The minister then went on to enumerate four factors which influence Canadian policy.

The first factor is membership in the Commonwealth of Nations, formerly known as the British Empire. The minister referred to the "creative withdrawal" of former colonies, and their re-entry into the commonwealth as free democracies. Newest such member will be the state of Ghana, at present known as the Gold Coast, which will be received on March 6 as the first native African member. Other new members from Africa and Asia in the next few years are expected to include Malaya, Nigeria, the Federation of Rhodesia and Nyasaland, and, nearer home, the Caribbean federation.

The second factor influencing Canadian foreign policy is the United Nations, "now going through a testing period that will have far-reaching effects on its future as an organization effective for the promotion of international peace . . ."

There is need for a good deal of "give and take" in the United Nations, the minister pointed out, and we must expect "some limitation on our complete independence in international affairs.

"We cannot expect always to have our own way on matters which are decided by the wisdom, or if you like the unwisdom, of the majority of eighty sovereign states with differing interests, differing loyalties, and unfortunately with different conceptions of peace and justice."

The third factor having a bearing on foreign policy is Canada's membership in the North Atlantic Treaty Organization. Up until this time, the minister stated, NATO had been looked on chiefly as a collective defense, or even more important, a strong deterrent against attack.

A significant new aspect is the evident desire on the part of all members to strengthen the nonmilitary side of the alliance. This was because, the minister said, "we increasingly realized that relations between the western alliance and the Soviet have become a contest in terms of political judgment and action; of economic and industrial power, and not merely a contest in military strength."

While refusing to comment in detail on the so-called "Eisenhower doctrine," the minister said that "the ideas behind this doctrine are welcomed by this government as evidence of the increased interest of the United States in the Middle East in terms of both defense and economic aid."

Finally, Canadian foreign policy is governed by nearness to the United States, but that does not imply automatic agreement with all its policies. However there could never be wide divergence between such close neighbors.

—NORMAN BERNER

WHY CAN'T WE FIND GOD?

Shouldn't there be definite and conclusive proof of God, so everybody would be certain that he is our Maker? Only to those who in obedience follow our Lord's way is given the faith to receive God's revelation of himself

By WILLIAM C. BERKEMEYER

WHY DOES GOD HIDE? He does, doesn't he?

If he didn't, everybody would see and know him. We wouldn't need to send missionaries abroad or plan evangelism visitations at home. There would not be numerous religions and many denominations, but just one true and obvious faith. There wouldn't be people who deny God's existence or who just ignore him.

Why does God make it hard for us to know him? Why must he "reveal" himself in special ways?

Let's begin by asking how God can hide. Since this world and the people in it are his creation, he cannot hide behind them. He is greater than they. His creation must be the very means by which God is revealed.

Just as we reveal ourselves to each other by things we make and by what we say and do, by our work and our children, so must God. Why then is God hidden in the very means of his self-revelation, his whole creation. How can it be?

BUT IS IT really true that we reveal ourselves to our fellows by our creative acts? Don't we often deceive others—sometimes deliberately—by what we do? Can't others be misguided by knowin only a part of what we do, and therefo by imagining that part to be the who of us?

Is God, then, hidden because in a sim ilar way each of us perceives only a sma part of the truth about God and then d cides what God is like on that basis alon The problem is deeper than that.

To what extent can we reveal ou selves to others? We may succeed rela tively well when we are dealing wit those who are like us. But what abou those who are far away or very differen from us? How well does a modern Amer ican understand a medieval Japanese Does a child of three understand a ma of sixty, or a thick-skinned extrovert sensitive introspective?

NO MATTER how hard we try to revea ourselves to others, certain people do no understand us, not because of what w fail to do or what they fail to see bu because of their lack of similar experi ences and imaginative capacities. Thu even in our human communities, we ar often hidden in the very acts that mos truly reveal us.

Must it not be so of God too? Hov

much can your pet dog or cat or bird understand you and your self-revelation? How much less can a man perceive and understand the living God, the Creator and eternal Lord of all? Man can't even understand or imagine himself, and the orderly processes of nature about him. How can he comprehend God? God may be no more hidden from us than we are from that ant so busy in the corner of the room, and yet he may be just as totally hidden.

How, then, can the hidden God ever reveal himself to man? As Creator, he is everywhere and in everything and yet beyond all. Thus he remains unknown to his creation. Some of his laws and of his power we may know, but not the living unity that is God.

If we were to come to know God in his oneness, his nature, his essence, his spirit and "person," as we might put it, God must devise a way of coming to us where we are, a way of meeting us on our level, of speaking our language, of coming within the scope of our sight and insight.

But for this very reason God remains hidden in his revelation. As soon as he enters into our sphere of life—our experience—our comprehension, he "humbles himself," as the Bible puts it. He becomes small, like ourselves. What we can see, therefore, is only a kind of divine miniature. We can't prove it is divine.

TWO MEN can look and say: "That is God" and "That is not God." Neither can prove that either is wrong. It takes an act of faith to venture out to meet God: faith not just to believe that this revelation is possible and actual, but faith to trust this humble revelation to be God and to entrúst one's life to him and to follow in his steps.

God is doubly hidden, because men can point to differing experiences and claim each to be the special revelation of God. One can say: "Confucius has revealed the true God." Another: "He has come in Buddha." Another: "He speaks through the spirits of our ancestors," or "He is revealed by Israel, or the Bible, or the church." Still another may insist: "He was incarnate in Jesus, the living Christ." Which is his real mask? or are all but partial masks of the same God?

The answer comes not through knowledge or authority—but through experience. Religion is utterly personal.

A stranger comes into your house. He looks like any human wayfarer. Like all strangers, he is a mystery to you. His real self is hidden. Some whisper: "He is God." Others smile and say he is a good actor. What are you to believe?

Suppose you try to get to know him by talking to him, listening to him, watching him, working with him, trusting him. He will never tell you who he is and you will never be sure. If he told you, you might doubt. No proof he could give you would prove anything save the quantity of his nature. The divine quality, if it is there, is beyond any test we can apply.

GOD MAY REMAIN hidden from our sight or insight forever. But if we are indeed God's creation, if we are made in his image, if in some sense his Spirit can dwell in us, then God can reveal himself to us, but only to faith, never to sight.

To the man who walks long and far with Christ Jesus in this world, the mask behind which the real person hides becomes luminous with love, and one may surely believe that it is God glowing behind that mask.

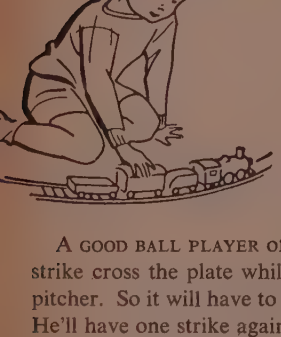
Who is God, and what is his essence? What really governs this universe and all life—power, or absolute morality, or caprice, or perhaps love, the suffering love

of a Creator and Redeemer? Jesus, the Christ of the cross, once said to a man (something upon which you and I can act, if we will), "If any man's will is to do God's will, he shall know whether my teaching is from God or whether I am speaking on my own authority" (John 7:17). God is hidden, and we can find him only as we try to do that which Christ leads us to believe is Godlike.

God is hidden because of human sin —because somehow, in the history of the human race, the human creature loses contact with the divine Creator, forgets what the Creator is like, tries to live as a self-sufficient entity, succeeds in blotting out any clear consciousness that he is a creature and has a Creator, and is mad to need God and his love in order to b creative and loving. God is hidden unti through fellowship with Christ Jesus, man comes to meet God as faith exper ences the divine revelation in Christ.

I believe that I cannot by my own reaso or strength believe in Jesus Christ m Lord, or come to him. But the Ho Ghost has called me through the Gospe enlightened me by his gifts, and sanc tified and preserved me in the true faitf

—Luther in the "Catechism



MY SON WON'T GO TO JAIL

By DUTCH VANDERNEESS

The author of this article, who doesn't have a son, is a prisoner in the Iowa State Penitentiary. He's had plenty of time to think about how he went wrong, and how he can guide others in avoiding mistakes that brought him there

A GOOD BALL PLAYER often lets the first strike cross the plate while he studies the pitcher. So it will have to be with my son. He'll have one strike against him in life—for his father will have been an ex-convict. But I don't intend to make my criminal record a cross for my son to bear. I hope he will be better equipped to blast a home run on the second or third offering.

No—I don't have a son yet. But I will have some day. And in spite of that old saying, "Like father, like son," I intend to be a good parent. My son will have to bear my name and help pay for the mistake I made. But I intend to see to it that he'll never grow up to be a criminal.

My son won't be a criminal becaus I've been through the mill of crime an imprisonment. I know the soul-cutting emptiness of a prison cell. I know the fear and the running days and haunting nights of being chased by the law. I know the soul-crushing weight of a guilty conscience. The shame and degradation of a prison number instead of a name have been my load to bear. I know—and I'll never want my son to know those things.

MY LIFE won't be wasted. Experience is a priceless teacher. If I can impart to

GRAY, GRIM PRISON HAS BEEN A SCHOOLHOUSE FOR THIS MAN . . . .

my son one bit of the wisdom I have absorbed in the many years I have been confined—then it will have been worth it. If I can, by my past, convince my son of the value of being a good citizen and living within the law—both God's and man's law—my existence will have been justified.

I won't let my son make the mistakes I made. Or, better, I won't make the same mistakes so many parents make. I know the situations which can turn those first tiny steps into full strides. I've lived, watched, and reflected on the misdeeds which lead to a life of crime. I know, as most people who have seen only results can never know them.

THROUGH MY OWN experiences I know the steps. I shall be able to spot the signs —and correct them—before they have a chance to develop. In this respect my son will be lucky—far luckier than the tens-of-millions of other sons, young or old, who have run afoul of the law in the past.

Few parents can recognize the steps. Many a father has stood by and watched his son's life ruined—and has not been able, through lack of personal experience, to raise a hand. He has tasted the futility of helplessness.

How many parents could realize the sickness and despair which form in the heart of a child when he hears his loved ones arguing, even about trivial matters? Do they stop to think they're driving their child away from them? Do they realize how a young child can quake with fear of insecurity when he feels rejected or unwanted, in his own home?

I know these things. I know how lonely a boy can be—even among friends. I know that outside associations, no matter how well-rounded, can't take the place of a wholesome family life. I learned these things the hard way.

MOST PARENTS can't understand the feeling a child has when he is turned out of his home—not physically, but spiritually. Most parents feel they have done a "good job" of raising their child when they provide him with the physical essentials of life. I know better. I know a child would be happier in a shed—if it was warmed with the love of a mother and the companionship of a father.

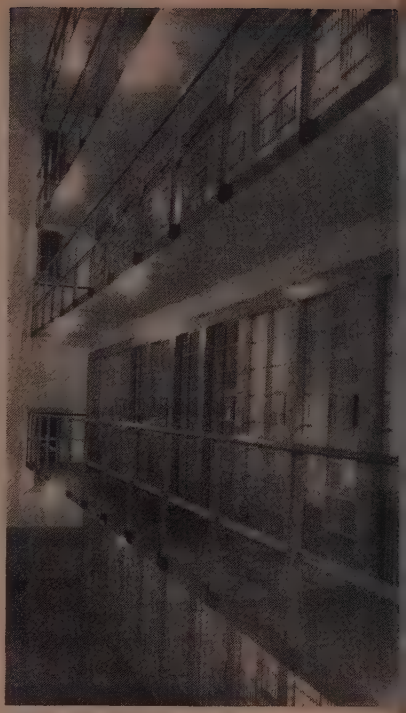
My son won't have life easy. He'll have to work and assume responsibility. But I'll never threaten him with work. He'll learn that to work is a privilege—not a punishment. He'll realize that his position in life is equal to mine. I won't relegate him to the lesser sphere in which most parents place their child.

My life and his will run together. I'll not set myself apart as an "adult" and demand distant respect from my son. Some parents can't realize how a boy feels when he is left on the fringe of life's ever-changing surface.

My son won't go to prison—not because I'll teach him the important things in life—I'll show him. There's a big difference between *teach* and *show*. I won't create conflict in his young mind by using the "Do as I say—not as I do" method.

I'LL NEVER keep secrets from my son—either about my past or his future. The things he should know will come from me. Ugly rumors have a way of magnifying when they are passed from person to person. These rumors are always worse than truth. I will try to make my son's life a constant adventure. Boredom and inactivity will never cause him to seek companionship and acceptance from the "wrong mob."

My son will be a full-fledged member of the family. He will have duties—but he will understand these duties are important to his happiness and way of life.



Steel doors clang shut in prison cell block and a man inside has long hours for thinking about how different his life might have been

He will carry them out with pride, because he will realize he is working for his family—and himself.

He will realize that responsibility is a part of the important molding of his future. He will be proud to be a contributing member of the family unit. As he grows older, and his responsibilities increase, he will realize that responsibility begets responsibility.

MY SON WILL be invited and encouraged—but not forced—to tell me about his problems. I will never be too busy to talk, or play, or just sit in silence with him. He will never grow secretive and carry his problems around to grow and

burst out as antisocial acts of aggression.

Instead of driving my son away with an air of adult superiority, I will let him realize I made mistakes, and perhaps he will profit by drawing on my experience. I will never force my attentions on my son. I will never be nosey about his personal life—but he will trust me and won't have any secrets.

I will know that "too loose a rein can spoil a horse." My son will be punished if he violates one of the family's, or society's, rules. But he won't be beaten. Beating will drive a boy into himself and destroy his confidence in me, his father.

I will demonstrate to him that his misbehavior harms others besides himself. He will be shown that continued misbehavior will destroy people's confidence in him. With proper explanations of right and wrong, he will be punished by knowing his actions hurt others. No good man —or boy—has a harsher judge than his own conscience.

WHEN MY SON is very young I will attempt to find out what his interests are. I know that a young boy is similar to a newborn colt. Like the colt, the boy is eager to try his shaky legs. He will fall many times before he gains the strength of personal conviction necessary to carry him to his goal.

If my son chooses medicine or another of the professional careers, I will be proud of him. I will be just as proud if he decides to be an auto mechanic. I will not try to live my own mistakes and seek triumphs that evaded me through the efforts of my son.

My son will realize that social position, or money, or material possessions aren't the important things. He will learn that happiness and family life and a feeling of belonging are much more satisfying. I want my son to live every moment of life as if it were a great adventure. But, mainly, I want him to plot his own course. I will stand ready to help him through rough water, but he must do his own navigating.

I WILL NOT FORCE religion on my son. I hope he will grow to love God and I will do everything in my power to make religion seem natural and beautiful to him. But religion will never become a load for him to bear. I think he will come to love God and understand the meaning of religion through his own personal experience.

I will be ready to take my son to church—or go fishing with him—or leave him alone. The choice will be his. He will have the opportunity to develop his own personality freely—not through domination. My son will know I am at his side. He will know there is something fine and noble in life. He will realize that paternal loyalty is much more satisfying than domination.

My son will love and respect his mother. He will never see his parents quarrelsome or unhappy. If my wife and I have problems, we will not make our son live with them. We will realize he has a big job—growing up. His security will never be threatened.

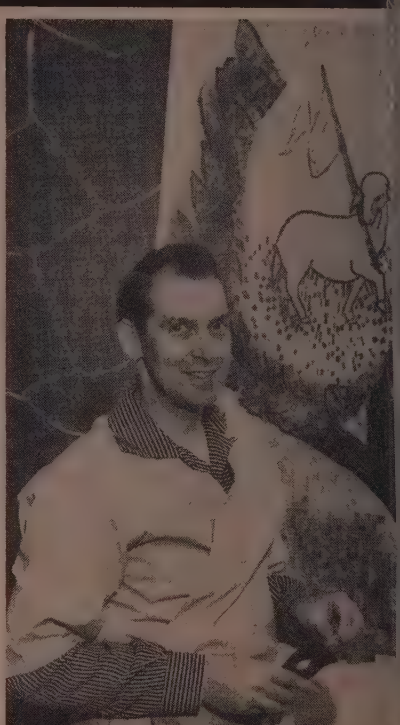
It is certain that my son won't be born with "a silver spoon in his mouth." But he will have something else. He will have a father who has experienced trouble, frustration and loneliness. This could prove to be a handicap to him. But I intend to turn it into an asset.

Where I made wrong turns, my son can choose the other, better way. Where I faltered, my son can gain strength. My son will learn a lot from my mistakes. But, just as important, I will learn from him. Together we can face the future with confidence—my son and I.

A NEW ART FOR THE CHURCH

Fifty thousand small pieces of glass were put together to represent St. Stephen. The way it was done will open up new possibilities for mural decoration

By MARY COLLINS



SOMBER-EYED ST. STEPHEN, the first Christian martyr, gazes calmly from a curved wall mosaic in the Columbus church which bears the great saint's name. In glistening raiment he stands proudly, right hand raised in solemn benediction for the baptismal ceremony.

How he arrived there, in 50,000 sparkling pieces, and in more than 50,000 arm-cramping reaches, tells a story of imagination, ingenuity, patience, hard labor, and the undeniable talent of Charles Dietz, an Ohio artist.

This novel mural is composed of small glass cubes painted in approximately 250 colors, ranging from off-white to reddish brown, from palest turquoise to the dominant deep-sea blues and greens.

Measuring 8 x 10 feet, the finished work depicts the saint with lamb and dove. It is installed in an alcove, in front of which is the baptismal font. The mural was planned to be an integral part, both symbolically and architecturally, of the functionally modern St. Stephen's Episcopal Church, just north of Ohio State University in Columbus, Ohio.

Hanging above the mosaic is a large wheel-shaped wrought-iron candelabrum, the rim of which repeats some of the lovely marine blues and greens of the background in the scene.

WITH THE AIM of attaching a Ph.D. to his name, Dietz started nearly two years ago working on the original small color sketch of the saint in a workroom of the Zanesville Art Institute, of which he is director.

He painted sheets of glass, then began the seemingly never-ending job of cutting the many small squares, or rectangles, called *tessera,* some of which are mere fragments.

Finding a tough and durable adhesive posed a problem. After much searching, the 45-year-old Dietz found that polyvinyl acetate emulsion (PVA) answered the

eds. PVA also holds the *tessera* so mly that a hammer and chisel are re- uired to pry them loose. It may also be ixed effectively with paint.

No fear, according to Dietz, that cu- ous fingers may dislodge a segment, or ave an unsightly smudge. This new touchable" art form is not only staunch nd enduring; it is entirely washable.

After the adhesive problem was solved, he time-consuming task of applying the olored crystals in the final pattern began. his was the last and most tedious step n the process.

TIME AND AGAIN the hard-to-please Dietz tore out parts of the design which bothered him because of some aspect of ne, color, or perhaps symbolism. Dog- gedly he would begin again, fingers nimbly searching, measuring, rejecting, searching again, until he found *tessera* of he right size and color in one of the many boxes full of cut-glass.

"Probably no two people," explained Dietz, "will see the same thing when look- ing at this mural, because of constant movement due to light reflected from the many small polished surfaces."

Bearing out this statement, the small lamb at the saint's right hand seems to flick an ear, the biblical robes seem to have a vague flutter. There is almost life.

Certainly there is movement.

Time may add genius to the name of Dietz, not only for the conception, de- sign, and execution of this new art form —believed to be the only one of its kind in existence—but for his generous chart- ing of the way for future muralists to follow.

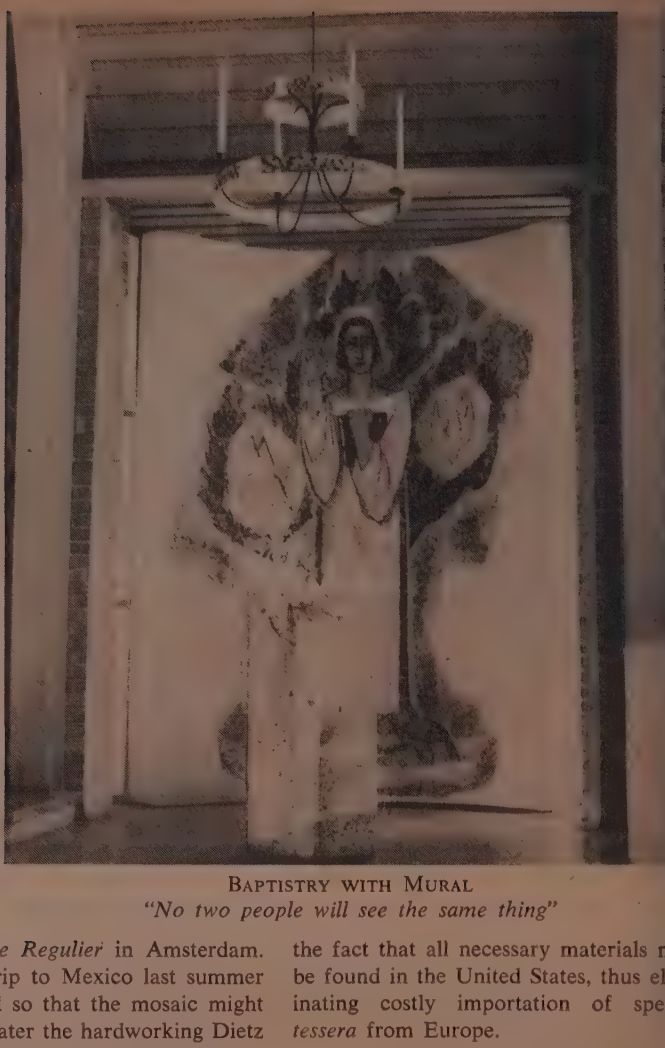
It is significant that his colleagues quickly adopted this new idea, with en- thusiastic plans for a portable altar, a decorative screen, a durable-topped patio table, to name a few.

ARTIST AT WORK
"Searching, measuring, rejecting"

THE CREATOR of this mosaic-mural at- tended Ohio Wesleyan University, re- ceived a bachelor of fine arts degree from Carnegie Tech, instructed recently at Ohio State as a master of arts in pur- suance of his doctorate, and headed the art department at Westminster College in Pennsylvania for three years.

Denison University held a one-man showing of his work recently. Also to his credit are murals in several municipal buildings in Ohio, in addition to many privately owned paintings and sculptures. He has won awards in America and abroad, and is a well-known figure in art circles.

After overseas service in World War II, Dietz returned to Europe in 1948 and again in 1952, to study in Holland, France, Italy, Belgium, and Switzerland. In Holland, he painted a mural at the



BAPTISTRY WITH MURAL
"No two people will see the same thing"

Jeughdhotel de Regulier in Amsterdam.

A second trip to Mexico last summer was postponed so that the mosaic might be finished. Later the hardworking Dietz pounded on a typewriter to complete the written part of his dissertation on "Conception, Technical Development and Execution of a Transparent Glass Mosaic in the Baptistry of St. Stephen's Episcopal Church."

Although he used both foreign and domestic glass in this mural, he stresses the fact that all necessary materials ma be found in the United States, thus elin inating costly importation of speci *tessera* from Europe.

MUCH COULD be said of Dietz's wor as director of the Zanesville Art Institut where he spends from 50 to 60 hours week, not including time on privatel commissioned works and lectures. Ther is enthusiasm and pride in his voice as h speaks of classes in sculpture, puppetr

nd jewelry-making, plus the usual sched-
le which includes instruction in drawing,
il, and water-color, as well as ceramics
nd weaving.

Considering that such an active and ersatile man might think of larger worlds o conquer, we asked if he intended to tay in this area indefinitely.

He shrugged his shoulders, lifted his yebrows like a blond Latin and said, 'I'm happy here."

"Why don't you have your new tech- nique copyrighted?" we queried

"Oh, no. I couldn't do that. This idea s for anyone to use."

"Did you ever think of creating a mural ike this for exterior walls?" we persisted. "Of course, you'd have to experiment with adhesives again; find one to with- stand elements, human and otherwise; find other materials that won't be injured by wind, sun and rain."

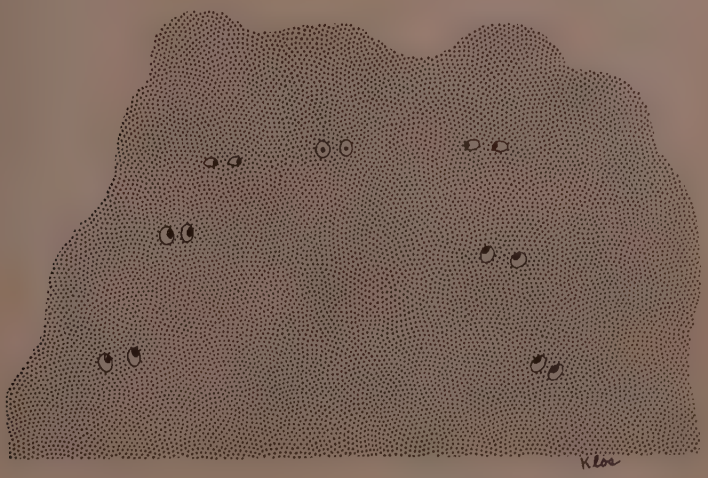
The blue Dietz eyes sparkled with interest.

"I'm working on that."

Which means that some day, as you stroll in a city street, a beautiful mosaic may delight your eyes, instead of the blank bricks of a business building.

An uninspiring foyer may jump to life with a gay street scene from some foreign land, all done in the glass-mosaic technique perfected by Charles Dietz.

Best of all, the spring rains will simply rinse the veil of winter grime from some charming tropical mural of the future. The sunny colors imprisoned in each small glass cube will scatter a message of summer cheer on all who walk past, no matter how gray the day.



"If someone will kindly raise the window and let the smoke out of here, we will go on with the council meeting."

PIOUS SOLUTION

"AT THE RISK of seeming rude," Dan remarked with that superior courtesy which is about as rude as anything could be, "I'd like to remark that I still think it is not your business."

"I've told myself that a thousand times. You know I have!"

"Then why don't you believe yourself?"

"Because all the time my common sense is speaking, I have the feeling I'm kicking a drowning man in the face instead of throwing him a life line."

DAN STIRRED his coffee for a minute. Then he asked as though it were a matter for sober inquiry, "I wonder how many people have wanted to kick Eloise Clinefoos in the face? But would a door-to-door survey bring out the true facts? Or even a man-on-the-street canvass?"

"Oh, Dan! A person on the church council ought to show average or even better than average traits of Christian love and charity! I think you really must hate her!"

"I don't hate her. I just know her kind. Neither Christ nor anyone else has a chance against their own egos. Material things and admiration are all that really matter."

"And just who are you to say Christ hasn't a chance with somebody? Maybe you have some secret information that says Jesus really meant, 'All power is given unto me, except over Eloise?'" I was getting pretty excited because I was fighting myself as well as Dan. Half of me felt exactly the way he did. It made me mad to have my own misgivings dragged out in the open like that. I ha to convince him to convince myself.

"Direct hit! I take it back! That i the part about Christ not having a chanc But not about you, my fair lady. I st say that if you walk into that tiger ca you're going to get hurt."

"How? Eloise could hurt me when half-envied her. She always seemed represent so many things I couldn't hav But that's over. I don't have to tell myse that my life is richer than hers. I kno it. With my own eyes I've seen her go t pieces over her husband's faithlessness.

"And that's a lot of hooey—Hank being untrue to her. I know Hank. He —" Dan shoved the cream pitcher in patiently, then returned to the attack "But I still say it isn't your affair!"

"Look, Dan. We both know tha Eloise would make the perfect victim o a murder mystery. But we aren't livin a chapter out of that sort of story."

A SERMON Pastor Ittel preached on th church began to come back to me. warmed up to the theme, wonderin whether my arguments would have mor or less effect when Dan recognized them "We are living a chapter out of the his tory of the Christian church. We belong And that means we belong both to Chris and to each other. When one suffers, we all suffer. Since she hasn't come to me I'll have to try to see her."

"And suppose she doesn't want to see you or talk to you? Suppose she's sorry she ever said a word or let on she saw Hank. Suppose she's so angry at your

king it upon yourself to pity her and terfere in her affairs that she strikes out t you, instead of at Hank?"

"Then she'd have to strike, I guess. But hat wouldn't help her, would it? You vin. Perhaps the kindest thing is to pre-end I know nothing and help her save ner pride, at least."

"Good girl!"

In his relief, he came around the able and kissed me with gusto. I re-urned it with equal enthusiasm. It is nice to have someone point out just why it is impossible for you to do the thing you didn't want to do anyhow. We looked at each other with grateful approval. We'd both shown that we were responsible Christians, and we didn't have to do a pesky thing about it. Quite a pleasant state of affairs!

Wednesday was Dan's day off this week. That was how we had time for such a lengthy and uninterrupted talk after lunch. The children had hurried back to school, while Dan and I relaxed over several cups of coffee.

"Now that we've settled that, suppose we take care of the dishes," I suggested. "Or would you rather clean up around your work bench?" He went off laughing at my hint.

BY THE TIME the children came home I had the house gleaming. "Mmmm!" Karen exclaimed. "Aren't we beautiful! Company?"

"No, I just felt in a mood to put a few extra touches on the job. Wanted to rub some of my surplus energy into the furniture, I suppose."

"Mad at someone?"

"No. Now, let's talk about you. You remember you're staying with Donna after the service so that her folks can go to the class in church membership?"

"O.K. But how come her father decided to break over and join the church? I thought it would do something terrible to his mother if he ever left the Roman Catholic Church?"

"Maybe he decided it would do something to all of them if he didn't take some sort of definite stand. An experience such as he's been through will either make a person feel closer to God or drive him away. Tony feels closer. He was only a nominal Catholic, you know. Now he wants to join our church and be a real part of it."

"ASH WEDNESDAY sure does bring out a lot of surprises at school. Lot of dirty foreheads turned up on kids I didn't think were Catholics. You'd think they'd have too much sense."

"One's religion isn't necessarily a matter of 'sense.' It's—Pete! What a mess! Didn't I tell you not to wrestle on the wet ground?"

"We weren't wrestling. We were fighting!"

"What about, for goodness sake?"

"Church. Some of the kids call us names because we have to sing in the choir at the children's service on Friday. We got mad and —"

"You all behaved like children, I guess. Go get cleaned up." I smiled at him. "Then get at your model planes or something till supper time. Remember we decided we want our devotions during Lent to be a little special, so let's see if we can't come to the table with quiet minds."

"Quiet like a mouse! Squeak, squeak!" He darted upstairs, weaving his hand from side to side, as though they were twin mice. My heart gave a sudden lurch of gratitude for this happy, normal family of mine. If there was an uneasy pity for Eloise, I covered it up with the pious thought that I must not play God—which is most certainly true.

WORSHIP NOTEBOOK

Fourteenth in a Series on the Liturgy: THE HYMN

DID YOU ever go to a World Series game or a large political rally? The audience hums with the small talk of a thousand voices. Over the loudspeaker, a voice rises above the babble: "Ladies and Gentlemen, our national anthem."

People rise from their seats. Men remove their hats. Silence falls. A beautifully dressed woman (sometimes it's a man), fills the place with the ringing majesty so familiar to us all, "Oh say, can you see . . ." Patiently the assembly maintains a respectful silence through the rapidly changing melody. The singer reaches a mighty climax—". . . and the land of the free!" The notes trail off on the distant air and the people settle themselves for the program before them.

Why is it that no one ever joins in the singing? Most of us Americans learned our country's anthem when we were children. Singing it was a part of every school day. Certainly "The Star Spangled Banner" isn't an easy melody to sing. But this is an excuse. Have we become such a nation of watchers and listeners that we expect people to do things for us? After all, if Lily Pons or Rise Stevens is on hand to sing the national anthem, "let her do it. She's getting paid for it."

WE JUST don't sing the way people once did. The teen-agers perhaps are the exception. They know all the latest tunes on the Hit Parade. Little children sing too. Our house rocks after bedtime with a curious mixture of every kind of song —hymns, TV commercials, folk songs, popular hits.

But for the rest of us, the old thrill of a group of men and women lifting their voices in song is pretty much a thing of the past. "We feel too self-conscious," we say. "I can't carry a tune." "The melody's too high." Excuses all, and we're missing a lot of fun.

One of the joys of my youth was to sit with a group of men and women in the summer evenings and join in melodies that are almost forgotten today. There were rich voices, clear sopranos, soft altos, strong tenors, deep basses, and the harmony at times, so I thought, as good as anything Fred Waring did.

There were a lot of other voices too, voices that simply carried the melody, voices that screeched a little, or that sharped when they should have flatted, but the chief thing was to watch the faces of the people as they sang. They weren't acting. Few would have dared to stand before an audience. But for them it was fun.

UNLESS ONE is fortunate enough to share in such happy gatherings, the average fellow who isn't a member of a choir or a chorus seldom gets a chance to sing. Even in church, where music is such an important part of the service, many people don't sing. They're afraid of what the person alongside will think.

I suspect they'd like to sing. The man who timidly mouths the words of a hymn for fear of making a spectacle of himself would thrill if he could open his mouth wide and lift the expression of his heart to God on the wings of song.

Wouldn't it be a good idea to encourage group singing in our parishes, not necessarily at the service, but at all our congregational functions, if for no other

ason than to break down the wall a orshiper builds about himself when he omes to the service?

We Lutherans are conservative, so much so that at times our Methodist and Baptist friends say we're too close to the Roman Catholics. In matters of doctrine, we're sometimes called "thick-headed" (*Lutherische dickkopf*). We are also called the singing church, and our history proves that the Reformation message often found its strongest expression on the wings of song. A few days spent with our Scandinavian brethren will convince anyone. Swedes and Norwegians use any excuse to sing, and their singing is a joy.

One of Luther's chief contributions to worship was the inclusion of hymns in the structure of the mass, some of which he wrote himself. Preaching might not always break through into the understanding. The liturgy with its impressive ritual might appeal to the eye, but be lost to the heart. But when the fundamental truth of Luther's recovery of the Gospel was set to song, few could escape its influence.

Pastors who have been called in at the last moments of a dying immigrant know the affection in which many of these old hymns are held. A friend of mine told me that his grandmother looked into the faces of her loved ones as they stood about her death bed. "Sing," she said, "sing please *Wer nur den lieben Gott lässt walten* (If thou but suffer God to guide thee)." Slowly her son began the melody and then the others took it up. In that little room a group of Christians brought comfort to a dying soul and, in their song of faith, to themselves.

Other churches, recognizing the contribution made to religion in congregational singing, adopted it too. Even Roman Catholics, many of whom claimed that such song had done more to make Lutherans than all of the preaching of the Reformers, copied the idea.

The result is that today there is hardly a service in a Protestant church which does not include a hymn or two, and while hymns are seldom sung at mass in Roman churches, other services make ample provision for the people to sing.

The Common Service Book has 578 hymns, many of them with two or even three melodies. The new Service Book and Hymnal will have over 600 hymns. It is embarrassing to ask how many of these are known and sung by the local congregation. And yet congregations and pastors ought to be embarrassed. I get tired of a steady diet of anything.

To sing nothing but the familiar hymns of Keble and Watts Sunday after Sunday makes me want to cry out for one of the old chorales. To sing nothing but chorales can be equally tedious. Variety is the spice of life, and certainly there are enough hymns in the hymnal that a pastor or choir director need never lament for more.

But to have over 500 or 600 hymns in front of us isn't going to make us sing. I suggest that group singing be encouraged throughout the congregation: at the services, in the schools, and at the meetings of auxiliaries and committees. I'd even like to see a church council meeting opened with a hymn.

Enthusiasm should be carried over into the home, and parents would do well to teach their children the hymns of the church. Still there is that large body of members whose only contact with the church is on Sunday morning.

Why not a brief hymn-sing just before the service? Let the choir use an unfamiliar hymn as an anthem for a few times. Then at the hymn-sing, pastor and people ought to practice. Someone ought to lead,

even with a cautious bit of arm-waving if for nothing more than to give the beat. When a part sounds as if it needs improvement, stop the singing and commence over again, working on it until it is right. Let the whole congregation take part in an enlarged choir rehearsal. Congregations will be surprised at the result, and the scowling faces which one usually sees when a strange hymn is announced will be no more.

Pastors can do something else about hymns. The Common Service calls for two hymns at least. Hymns shall be sung before the sermon and following the General Prayer. These are required (*note the rubric*). The General Rubrics (*CSB, p. 290*) direct that "A hymn of invocation of the Holy Ghost *may* be sung at the beginning of all services. At Matins and Vespers any other suitable hymn may be used at this place. A hymn may be sung after the Benediction at all services." Two hymns are required, the others are permissive.

THE HYMN BEFORE the sermon is the chief hymn of the Service (*Hauptlied*), and should be chosen carefully by the pastor to harmonize with the propers of the day and point to the sermon which follows. Of course this means that the sermon ought to relate to the thought of the day.

It isn't too difficult to select an appropriate hymn for any occasion. An index in the CSB is of great help to one unfamiliar with the hymnal. The hymn following the General Prayer, while dropped in some congregations, is necessary and serves to indicate the end of a particular part of the service.

Pastors can also insist that the congregation have an opportunity to sing whole hymns. There ought be no announcements like, "Let us rise and sing the first, third, and fifth stanzas of hymn 28: Each hymn is a unit of expression and portion of its thought is lost if stan are omitted.

How absurd it is to sing only the fi stanza of *A Mighty Fortress*. Such a u of Luther's Reformation battlesong leav the world in control of the devil. N should congregational singing be su pressed while the choir sings a stanza the narthex. Congregations ought to ri and begin singing on the first note. Th same is true of the recessional. I know pastor who dislikes the custom of congr gational singing fading away as the cho leaves. To show his disgust he continue to sing lustily through the Amen. A fe more such individuals may help our sing ing.

The Psalmist urges, "O come, let u sing unto the Lord a new song." We'v got to learn to sing first, the old ones then the new ones. Why not try it o Sunday? —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Confirmation

QUESTION: In our locality it has been the custom for many years for boys and girls to be confirmed at age 12. We have a daughter who is 12 and desires to join next year's class with the boys and girls who are of her age and class in school. My husband and I feel that at 12 young people are not mature enough for confirmation. A confirmand ought to realize

e responsibility and the serious side of eligion—understand and appreciate what he teachings of the church mean.

But if we keep Eleanor out of the class with her friends she will be disappointed nd perhaps resentful. She takes her religion seriously—she may be more mature han we realize. If she waits three or four ears she may feel out of place with the ounger children.

REPLY: Most boys and girls are confirmed at about 14, but there is considerable variation due to circumstances. Young people may not grasp the whole significance of Christian teaching at the age of 12 to 14, but they are capable of understanding a great deal. The intelligence level of individuals makes a big difference, as do the quality of teaching and the home influence.

Since Eleanor does want to be in next year's class and takes the whole matter seriously, it is advisable for her to go along with her age group. Being in one's own group, with one's friends, means a great deal to young people.

Lack of full understanding is common at any age, but can be compensated for by further reading, church attendance, church school, and, if desired, by attending the pastor's class for adult instruction. We have much to learn as long as we live.

Movies

QUESTION: Roy is twelve. He wants to go to movies all of his spare time.

REPLY: Movies have a limited legitimate place in a twelve-year-old's life. But such an excessive desire may be due to having too few interests and outlets, or desiring a way of escape from something. Of course, where movie attendance is the general practice of a child's group he will want to do as others do.

You should find out just what the problem is. Otherwise you will be dealing with a symptom rather than the "disease." If Roy has too few worthy interests, help him explore the field and find enjoyable, beneficial things to do, and places to go.

If he is seeking escape, try to find out whether his relationships with other children are satisfactory, and whether there may be unresolved problems in regard to home, school, church school, or his own inner life. Help other than mere reduction of moviegoing may be needed.

Suppress or express

QUESTION: I have just finished reading two books on human nature. One urges people to curb urges and impulses, says it is necessary to a respectable life. The other argues that if one suppresses his feelings and instincts he may become a nervous wreck. Both ideas seem off-center to me.

REPLY: Sound direction of impulses goes to neither extreme. The struggle with one's urges begins in infancy and never ends. Strong impulses need to be controlled. Extreme emotional expression, vocal or behavioral, must be suppressed much and often. There need to be periods of rough play and shouting as well as times of quietness and mild expression.

Adults have better control than children. Temper and wild expression need to be balanced with calmness and poise. Shall we be boisterous and uncontrolled, or shall we gear our emotions and action to long-term welfare? It's up to each one.

BOOKS

THEOLOGY CAN BE TAUGHT

Biblical Theology and Christian Education. By Randolph Crump Miller. Scribner. 226 pages. $3.50.

Resurgence of interest in the theological basis of Christian education has led in the past five or six years to a number of books, such as Randolph Crump Miller's own *The Clue to Christian Education*, which have attacked the problem in a general way. The significance of the present volume lies in its avowed purpose of focusing on the specific area of biblical theology, which admittedly is still a tremendously broad field.

Dr. Miller's approach is a justifiable reaction against a piecemeal, moralistic use of Scripture which still characterizes much of Christian education today. He emphasizes the need of viewing the biblical message as a whole and of interpreting it in theological as well as educational terms at all age levels. It is the author's conviction that theology may be taught at any age in terms of relationships. If the Bible, therefore, is viewed as a record of God's acts in history, it may be taught in the same way.

The writer spells out his interpretation of biblical theology under the five headings used by Bernhard Anderson in his *The Unfolding Drama of the Bible.* They are "Creation," "Covenant," "Christ," "Church," and "Consummation." Dr. Miller then attempts to show how these themes may be made relevant from nursery through high school. It is here that the enormous scope of the task he has set himself becomes apparent. At best he is able to give only a few pages and sometimes only a few paragraphs to the problem in a particular age group. The result is a series of brief hints rather than full development.

Some of Dr. Miller's insights regarding teaching the Bible at various age levels are fresh and illuminating. Occasionally, however, the reader may feel that there is little difference between the author's suggestions and those which have been offered by many Christian educators for the past fifteen or twenty years. The writer does view both his content and methodology consistently from the same theological vantage point.

Although Dr. Miller's basic views are clearly evangelical, it is inevitable that some of his readers will find room for disagreement on specific points of theology. For example, such phrases as, "Jesus has been chosen as the Christ," imply a conception of the Sonship that is open to challenge. Similarly the writer's emphasis upon the functions of the Christian community in baptism almost seems to make its role more important than God's.

The important thing about the book, however, is not the areas of disagreement which it suggests but the fact that Dr. Miller is breaking ground in a field that needs continued and deeper plowing.

Philadelphia W. KENT GILBERT

JAPANESE PORTRAIT

In the Gray Rain. By Hazel Severson McCartney. Harper. 246 pages. $3.75.

How can the people of a nation defeated in war rise from ruin to build a new life? Mrs. McCartney, a United Lutheran missionary in Japan, tells how some of her Japanese friends surmounted physical difficulties and spiritual confusion throughout drab and devastated days.

A sense of continuity is maintained in these memoirs as the Tsuchiya family, Yoshiko San, and others, are introduced again and again, thereby creating a sense of plot, and even romance. There is humor, too, chiefly in the author's presentation of herself as the inept stranger adapting to a foreign mode of life.

Mrs. McCartney presents a sympathetic interpretation of Japanese culture, and an admission of her own humility as she became aware of the material and spiritual capabilities of these people. She grew to understand and love them as she daily witnessed their growth toward comprehension, and some-

nes acceptance, of Christianity. One of em, certain to win the heart of the reader, "the honorable grandmother" of Sumiko an, a woman of wisdom and deep inner rength who today sleeps in the "crowded amily burial plot under a gnarled pine in hose dark harp-branches winds from the ea play endless dirges."

Included in the book are Japanese drawgs by the author's friend and language eacher, Mrs. Michiko Honjo. There are ver three dozen of these charming sketches, any of them with a beautiful one-line aiku of poetic wisdom—"In the gray rain, he pink of the peony deepens."

Anyone who questions the possibility of nter-racial love and understanding in the war-torn world of today will find at least a partial answer among these Japanese Chrisians who live *In the Gray Rain.*

Canton, Minn. VIOLA L. SCOTT

THREE OLD TESTAMENT BOOKS

The Cross in the Old Testament. By H. Wheeler Robinson. Westminster. 192 pages. $3.

There are few books which will more quickly endear themselves than this short volume by the late Principal of Regent's Park College, Oxford. These three studies unlock the gate of some of the sublime books of the Old Testament.

The ordeal of Job comes alive. The timeless perplexity of suffering becomes sharply contemporary. Poignant detail is disentangled with a sure touch of a master's exposition, until the reader sees the burden of Job's soul break into the cross of Golgotha. In this sense the author characterizes the book of Job as a "first draft of the Gospel story."

The second essay deals with that portion of the book of Isaiah known as the "Songs of the Servant." It is marked by a deliberate exegetical pace, and a harvest of biblical learning which fairly calls to be garnered for more nutritious sermons. To explore the meaning of the "Songs of the Servant" is to enter into the secrets of the organic unity of the two Testaments. To breathe their atmosphere is to gain fresh life for the doctrines of justification, sanctification, and redemption.

The last essay is on Jeremiah. It gives broader scope to the historical and literary problems which repays the exertion of the reader with a lively throb of a world not yet aware of the hour of its visitation. This world which formed the dramatic background of Jeremiah's personal fortune was the world without. It shaped his sufferings and gave substance to the record of his inner experiences. The New Testament contains between forty and fifty quotations or echoes of Jeremiah, but we chiefly remember the fact that some men could find no better identification of Jesus than to see in him Jeremiah come back to his own.

Central Seminary RICHARD R. SYRE

EXPLAINING THE FRIENDS

The Quaker Persuasion. By William Wistar Comfort. F. H. Gloeckner, Philadelphia. 72 pages. $2.50.

The liberal theology of the Quakers has resulted in much division and some reunion during their 250 years. The first part of this brief handbook by the late president-emeritus of Haverford College outlines the history of the sect.

The second part deals with the four essential tenets of Quakerism. Fundamental to Quaker faith is the "inner light," the divine element in every man. Second is the universality of grace, as opposed to Calvinism's doctrine of limited grace. Third is the call to perfection both for individuals and society, which has led Quakers to oppose war, slavery, social evils and injustice in all forms. The fourth is the continuing revelation of God, which sees Jesus as a continuing presence whose earthly life was only a brief incident in his eternal mission.

An outline of present-day Quaker practices and a lengthy bibliography complete the book. A. P. S.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania, or from any of the ten ULPH branch stores.

AFRICAN ELECTED LIBERIAN CHURCH PRESIDENT

LIBERIA: Monrovia. February 2.—First African to be elected president of the Lutheran Church of Liberia is the Rev. Ezra D. Keller, Kpelle-speaking Bandi tribesman. He was elected at the annual church convention in January as successor to the Rev. Ernest Flothmeier. All presidents previously have been American missionaries. Delegates from the Liberian congregations in the past have asserted that they were still learners and not prepared for the church's highest office.

It was reported at the convention that five Liberians are candidates in training for the ministry. A membership gain of 1,081 in two years was reported for the church. Missionary Louis T. Bowers was elected vice president.

The convention adopted a plan which will make possible a substantial degree of self-support in the Liberian Church within a few years. Each congregation will plant coffee or cola trees annually. When enough are of bearing age, income is expected to provide support for a pastor or catechist. Because most of the native membership of the church is, economically, on a mere subsistence level, self-support has been difficult of achievement. Delegates were enthusiastic about the new plan. The Rev. Joseph Diggs was elected stewardship secretary.

The convention met in the new $51,000 school unit at Totota. The luncheon menu one day featured goat stew, with thanks to ULCA President Franklin Clark Fry, who had donated a goat received by him as a gift during his visit to Liberia a year ago.

The whole delegation went by jeep and truck 60 miles to Fokwele to participate in the dedication of that congregation's new house of worship. The lo members were largely responsible for t construction. Men dug clay and sand a operated the brick press. Women carri the clay and sand in buckets on th heads to the building site. The loc schoolteacher did the carpentry and m sonry work. Dr. Fry laid the cornersto of this building last year.

The convention also heard of the ne church being built for St. Peter's congr gation in the capital city of Monrovia, cost $42,000. Half of the cost will b contributed by the membership.

Kpolopele District of the church w highly praised for the report that 75 p cent of its adult membership is now lite ate in the Kpelle language. The recent translated Gospel of Mark is the favori publication. A weekly church bulletin issued in Kpelle.

Roland Payne, Liberian Lutheran wh was recently a student at ULCA Midlan College, thrilled the convention with hi address in which he challenged the Liberi Church to strive for self-support. Mr Payne was elected secretary of the church

—L. T. BOWERS

African Becomes Roman Catholic Bisho

KENYA: Nairobi. February 25.—The firs native of Kenya to become a member o the Roman Catholic hierarchy, the Very Rev. Maurice Otunga, was consecrated today as auxiliary bishop of the diocese o Kisumi. The 35-year-old churchman wa ordained to the priesthood in 1950. He is the son of a former Kenya chieftain.

Protestant Radio and TV Center Opens New Facilities

By PAUL J. RENZ

ATLANTA—A two-story television sound stage was dedicated as part of the new quarter-million dollar facilities added to the Protestant Radio and Television Center in Atlanta last month. Dedication marked the beginning of "the most important transition in the life of the center," according to its president, Dr. John M. Alexander. "Now we shall interpret the Christian message in action and color, as well as in sound," he said.

The stage is one of the largest of its kind in America. It can accommodate six different sets while leaving ample operating space for technical equipment and crews. Control and projection rooms and offices are arranged around the stage. The projection room, overlooking the sound stage, can be used as classroom by colleges and seminaries of the area.

The center, which has been producing TV films and motion pictures on a limited scale, can now go into full-scale production and distribution of religious programs for use by commercial stations and church groups, Dr. Alexander announced. Films will be produced in color and black and white.

A series of motion pictures on church colleges is now being filmed. The United Lutheran radio program featuring Dr. Edmund A. Steimle as preacher and Wittenberg College choir will also be recorded in Atlanta.

The center is owned and operated as a cooperative venture by the Methodist Church, Presbyterian Church, U.S., Presbyterian Church U.S.A., Protestant Episcopal Church and the United Lutheran Church.

BAM Approves New Fields For Mission Development

FOUR NEW MISSION FIELDS in Georgia and Alabama have been approved for occupancy by the Board of American Missions. C. K. Derrick, Jr., currently a senior at Southern Seminary, will be mission developer in southeast Montgomery, Ala., following his graduation in May.

Other fields slated for development are southeast Decatur, Ga., Sandy Spring area (North Atlanta, Ga.), and Gadsen, Ala.

REDEEMER CHURCH, Macon, Ga., which occupied its new church in January, has experienced a 50 per cent increase in attendance since then. Dedication was scheduled for March 3. Synod President C. E. Fritz and Pastors William R. Hartman, G. S. Derrick, H. L. Rau, and H. E. Baumgartner, Jr., were to participate in the service.

LLM Associate Director Chester A. Myrom will discuss the sector plan of stewardship with synod pastors during the week of March 10-16, with church councilmen and finance committees during the week of April 7-13.

INSTALLED by Synod President Fritz were Pastor Arthur Linn at Oglethorpe parish; Pastor William Hartman at Faith Church, Warner-Robbins; Pastor George S. Derrick at St. Luke's Church, South Macon; and Pastor J. Luther Fulmer at St. Timothy's Church, Forest Park—all in Georgia.

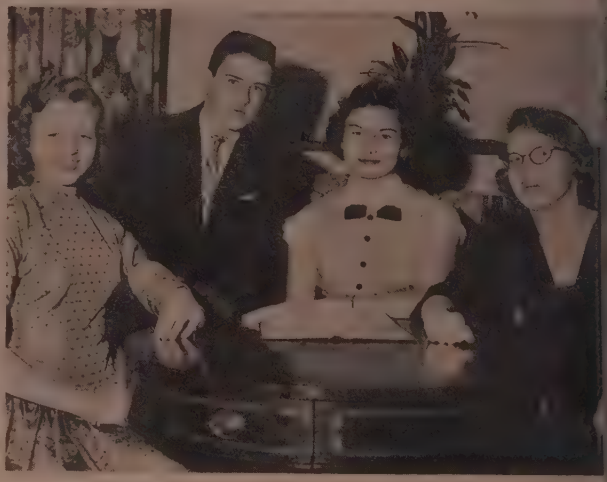
THE SOUTHERN SEMINARY CHOIR will tour Georgia in the middle of March. The itinerary includes Albany, three churches in the Atlanta area, and Macon. The Rev. Richard Fritz directs the choir.

Wittenberg College choir will include Atlanta on its southern tour. The appearance is scheduled at Redeemer Church April 2.

THE SYNODICAL Brotherhood convention was held in Resurrection Church, Augusta, March 1 and 2. Howard Logan, executive secretary of the national organization was to be banquet speaker. President B. T. Bodie was to conduct the forum on Brotherhood organizations . . . The synod committee on

Lutheran Teenagers Emerge as Experts in TV Bible Quiz

ATLANTA — Teams of teenagers competing in the Sunday evening Bible quiz over an Atlanta TV station have found their strongest opponents in four Luther Leaguers from Redeemer Church who have held the spotlight for several weeks.



Atlanta Bible Quiz Kids from Redeemer Church
Sunday school training paid off

Elaine Smith (left to right), Jimmy Taylor, Margaret Marth and Judy Skiles have unfailingly managed to answer the difficult questions on the Bible and theological interpretations of scriptural writings prepared by a seminary professor. Margaret and Elaine are high school juniors, Judy and Jimmy a freshmen. All their opponents have been high school seniors so far.

They acquired their biblical knowledge at Redeemer's Sunday school and in confirmatio class, and have attracted the attention of thousands of viewers in an area where Lutheran are a small minority. Pastors of Redeemer Church are Robert E. Lee and Charles R. Ander

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church vocations co-operated in the vocations conference sponsored by the Board of Higher Education and the Board of Foreign Missions at Rock Hill, S. C., March 1-3.

The Rev. Everett L. Lineberger, student pastor at Rock Hill's Winthrop College and pastor of Grace Church, was host.

PRESBYTERY OPPOSES WOMEN DEACONS

THE ATLANTA PRESBYTERY rejected two proposed changes in church law enacted by the 1956 general assembly of the Presbyterian Church in the United States. One dealing with the "Book of Church Order" would allow women to hold church office. The other was concerned with the Westminster Confession of Faith and would have denied divorce except on the grounds of adultery and wilful desertion.

CARIBBEAN

Puerto Rico Conference Puts Accent on Youth Worl

By FRANCISCO MOLINA

PUERTO RICO—Resolutions urging inter sified efforts in the camp-fund drive and i the field of parish education among adoles cents were adopted by the Puerto Rico Con ference of the Caribbean Synod at its meet ing on Feb. 4 in Our Savior's Church, Vill Caparra.

Reports presented at the convention showed general, if modest, progress in evan gelism and stewardship during 1956. The weakest point lay in the work among adoles cents, delegates to the meeting agreed.

The Rev. José David Rodríguez, of Divine Savior Church, Cataño, is the new president. The Rev. Víctor José Astacio, of the El Dorado parish, was re-elected secretary.

The synodical camp fund, it was reported, had a 40 per cent increase in 1956. Credit must go to the church women for the main portion of the increase.

The Caribbean Synod paid 110 per cent of its assigned quota for Lutheran World Action in 1956.

WITH A RECORD ATTENDANCE of delegates and visitors, the synod's United Lutheran Church Women held their meeting on Jan. 25-26 at Frederick Church, St. Thomas, V. I. Financial reports showed a record year. Forty-eight life members and three "in memoriam" members were received.

Re-elected were Mrs. Berta Graciani, president; Mrs. Ofelia Falcó, vice president; Mrs. Angeles Rivera, treasurer. Mrs. Ana Luisa Morales is secretary.

Representing the national society was Mrs. Roy Winters who explained the "unified plan" to the synodical church women.

Mrs. Edith Borne, president of the Women's League of St. Thomas, was guest speaker. Synod President Eduardo Roig conducted the installation of the executive committee.

The offering at the opening service was assigned to the organ fund of Nazareth Church, St. John, V. I. A $500 check was presented to the synodical camp fund.

SUMMING IT UP

THE CARIBBEAN SYNOD'S evangelism chairman, Herminio Díaz, was a little worried. The meeting at Zion Church, Bayamón, had been long, and the reports of the area subcommittee chairmen were still to be heard. He gave each man three minutes. Came the turn of the finance committee chairman. "This is going to be a very successful mission," he declared. "We have enthusiasm. We have drive—"

A voice from the audience cut in in an urgent whisper:

"Do we have money?"

TWENTY NEW MEMBERS were received by confirmation and four by adult baptism at the Hato Rey mission (the Rev. Herminio Díaz, pastor) where work was started a little over a year ago. The mission has nine confirmed members from other Lutheran congregations. Services are held in the living room of a rented parsonage. A building lot was purchased by the BAM.

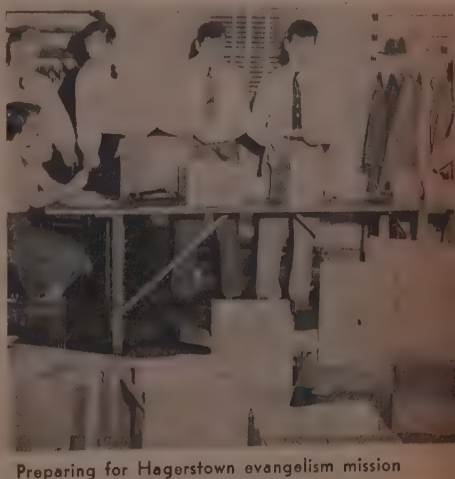
MARYLAND

Synod Within One Per Cent Of 1956 Apportionment Goal

By WILSON P. ARD

HAGERSTOWN—The Maryland Synod received $482,281 for benevolences last year, coming within less than 1 per cent of its apportionment quota, Treasurer Virgil W. Doub reported last month. The exact percentage was 99.09.

While 126 congregations paid 100 per cent of their apportionment in 1955, last year the number of 100 per cent congregations fell to 109. Lutheran World Action receipts were $72,854—107.8 per cent of the goal.



Preparing for Hagerstown evangelism mission
Committee at work distributing literature to be sent to participating congregations

MARYLAND . . .

PREPARATIONS for the Hagerstown area evangelism mission (March 10-15) were completed during February. Speaker at the closing rally on March 15 will be Dr. George F. Harkins, assistant to the United Lutheran Church president. Preacher for the opening rally is Pastor W. E. Fisher, Lancaster, Pa.

ULC President Franklin Clark Fry was speaker at the rally for the Westminster area evangelism mission on Feb. 24.

"Our most urgent need is care for the invalids rather than the aged," Dr. Robert L. Lang, superintendent of the National Lutheran Home for the Aged, Washington, D. C., told the executive board of the Maryland Synod. He said that in 1940 the average age of persons admitted to the home was in the low 60s. In 1956 the average age was 78. One-third of the guests are now in the infirmary.

THE SECTOR PROJECT as a means of co fronting congregations with their respon bilities in stewardship will be explained pastors of the Hagerstown area by LLM A sociate Director Chester A. Myrom March 19 at Zion Church, Middletown, a will be featured at dinner meetings for co cilmen, lay leaders, and pastors scheduled Waynesboro, Pa., on May 1, Frederick May 2, and Cumberland on May 3.

THE REV. JOHN F. SAMMEL, formerly Memorial Church, Shippensburg, Pa., w elected pastor of St. Paul's Church, Cumbe land . . . Work on the first unit of the ne building of Christ Church, Hagerstown, expected to be completed by Sept. 1.

A RELIGIOUS CENSUS of Waynesboro, P will be conducted by Luther Leaguers of t Evangelical Lutheran Church . . . A $45,0 improvement program has been adopted St. John's Church, Cumberland.

OHIO

First Church, Mansfield, Dedicates Parish House

By E. RUDOLPH WALBORN

MANSFIELD—A new parish house was dedicated Feb. 3 by First Church, Mansfield. Named Luther Hall, the $300,000 building provides improved school facilities for a congregation which numbered 5,169 baptized members in 1956. It includes a small chapel, lounge, meeting room, and offices for Pastor Carveth P. Mitchell and Assistant Pastor George Billman. A second assistan pastor, the Rev. W. Rufus Rings, has hi study in the parsonage.

Over 1,800 persons visited the new build ing on dedication day. Ohio Synod Presi dent George W. Miley preached. Firs Church, one of the largest congregations i the United Lutheran Church, rededicated it

Open house at "Luther Hall," new parish house of First Church, Mansfield

First Church's pastors opening Luther Hall
r. Mitchell with Assistants Billman, Rings

sanctuary in 1950 after extensive renovations. The congregation was organized in 1832.

ST. LUKE'S CHURCH, Toledo, dedicated a two-story educational unit on the same day as the Mansfield church dedication. But Synod President Miley, who served the congregation from 1918 to 1924, was on hand also for this service. He recalled the time when he had led St. Luke's in the purchase of a portable building to be added to the church.

The new unit offers facilities for three Sunday school departments, pastor's study and choir room. A building fund, started on the congregation's fiftieth anniversary, now stands at $26,000. Pastor is the Rev. Wesley J. Runk.

African Artist Paints Crucifixion Scene in Native Setting

SPRINGFIELD—Christ knows no color line, and the story of his suffering on the cross can be translated into languages and pictorial representations of any nation or continent. In this mood, Samuel Joseph Ntiro, graduate of a Lutheran missionary school in his native Tanganyika, painted the crucifixion scene in an African setting where Christ and the mourners appear as Negroes.

Ntiro, who studied art on a government scholarship in London, is now an art teacher in a Tanganyikan college. During his stay in Europe, he met Dr. Walter Zimmermann, Lutheran church leader in Berlin, and was guest in the Zimmermann home. In appreciation, he presented Dr. Zimmermann with the unusual painting.

Samuel Joseph Ntiro: Christ and Mourners
Familiar scene in African interpretation

Wittenberg College President Clarence C. Stoughton noticed the picture on a visit to Dr. Zimmermann and was intrigued by its stark contrasts. The German churchman, who has a son studying at Wittenberg, offered the painting as a contribution to the college's art collection which will be housed in Wittenberg's new chapel-library building as permanent exhibit of religious art.

Richard C. Pankow Installed at St. John and St. Peter's Chur

By HOWARD A. KUHNLE

SYRACUSE—The Rev. Richard C. Pankow was installed on Feb. 2 as pastor of the Church of St. John and St. Peter, Syracuse, by Central Conference President Arthur W. Hergenhan. The Rev. Norman S. Dinkel of Maspeth preached. Liturgist was the Rev. Allen K. Griep of Fayetteville.

Pastor Pankow served as assistant pastor since 1955. He succeeds the Rev. John E. Sjauken, now associate pastor of Trinity Church, Ft. Wayne, Indiana.

St. John and St. Peter has the largest communing membership in the conference, and is a vigorous supporter of all benevolence work. Pastor Pankow graduated from Philadelphia Seminary in 1955.

Installation service at St. John and St. Peter's, Syracus
From left: Pastors Griep, Hergenhan, Dinkel and Pank

A NEW FIELD is under development in the Central Conference. The Rev. Dale Soderberg, formerly of Clarion, Pa., has begun work at Horseheads. Property has already been purchased.

The Rev. Albert L. Haversat, Jr., announces that Our Saviour mission in Endwell will be organized on May 5.

Parsonages have been purchased for the Rev. Robert Ireland by Holy Trinity Church, Elmira, and the Rev. Edward F. Weiskotten by Resurrection Church, Syracuse.

Pastor Ireland and Pastor Paul J. Tritschler of Endicott are supplying St. Paul's of the Suomi Synod, Spencer.

TWO VETERAN PASTORS, Dr. Christian P. Jensen and Dr. John H. Dudde, retired at the end of 1956. Dr. Jensen was pastor of Zion, Syracuse, since 1924 and long-time Central Conference correspondent for THE LUTHERAN. He is now stated supply at Zion Church, Silver Creek, N. Y. The pastorate of Dr. Dudde at St. Paul's Church, Liv pool, also dated from 1924.

The Rev. Melvin E. Yearke announ that St. Paul's, Johnson City, has plans a new church. Construction of the $110,0 colonial building and 14-room educatio wing will start this summer.

PASTORAL CHANGES in the conference: T Rev. John W. Schulze of Christ Church, L tle Falls, goes to Erloeser Church, Philad phia, on March 18. The Rev. John B. Sa born of Pittsford became pastor of Luth Memorial Church, North Syracuse, March 1, succeeding the Rev. N. H. Strack Jr., now at Holy Trinity, New Rochel The Rev. John W. Vannorsdall of Trini Church, New Haven, Conn., comes to t Lutheran Association, Ithaca, in Marc succeeding John H. Sardeson. The Re Walter Kopp will come to St. Paul's, Live pool. He previously served Epiphany Churc The Bronx.

utherans in San Diego lan Retirement Center

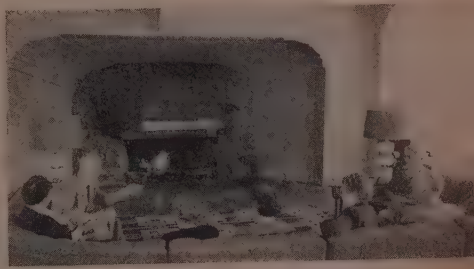
SAN DIEGO—A co-operative venture in Lu- ran social missions was launched in South- California for the benefit of retired and d persons. Pastors and laymen from San ego congregations belonging to the Evan- ical Lutheran Church, American Lutheran urch, United Lutheran Church, and the gustana Church are in the process of pur- asing a hotel at Carlsbad, Calif., for con- rsion into a Lutheran retirement center.

The hotel is situated on the coast forty inutes north of San Diego and two hours uth of Los Angeles. The building has ac- mmodations for 105 guests and stands on three-and-one-half-acre landscaped site ith private beach.

The board of "Lutheran Services of San iego, Inc." has engaged Neal Ireland as rector of development for the project. He rmerly directed development of retirement enters for Presbyterian and Methodist hurches of San Diego.

Persons can become members of the cen- er by paying a "founders fee" which se- ures the lifetime occupancy of a room or uite, plus payment of a "life care" fee cover- ng board, laundry, medical services, etc. A 5 per cent discount in fees is granted to Lutheran pastors and their widows.

Formal garden connects with private beach



Fireside chat in lounge of hotel (above)
Future Retirement Center is shown below

Good Shepherd Home Makes Building Plans

By HENRY W. SNYDER, JR.

ALLENTOWN—The city's zoning board has given the Good Shepherd Home permission to go ahead with plans for a four-floor home for the aged at the southeast corner of 6th and St. John's Streets. There will be 40 rooms, including a lounge and serving kitchen. It will house 50 aged persons.

Dr. Conrad W. Raker, superintendent, said a fund-raising drive for the project will be tied in with the home's 50th anniversary in 1958. "The fund raising will begin before that," he said. Construction will wait until next year.

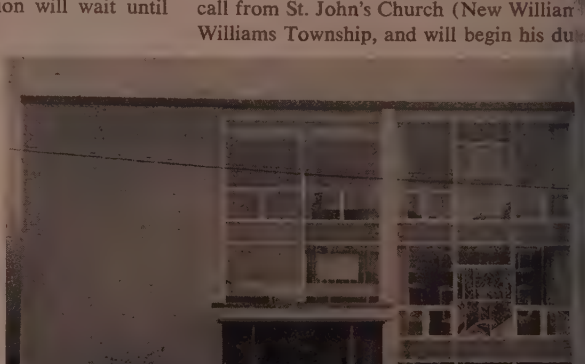
ST. MICHAEL'S CHURCH, 120-year-old Allentown congregation with 1,247 members, dedicated a modern, $225,000 parish education building Jan. 20. Main features of the building are large glass surfaces supplying ample light throughout classrooms and auditorium. Men of the church worked five nights a week over the last month to put the finishing touches to the interior.

Judge Kenneth Koch delivered the dedicatory address. Speakers at a congregational dinner were Dr. Henry Pflum, Muhlenberg College President J. Conrad Seegers, City Councilman Will Ritter, and Assistant School Superintend Arthur Nagle.

THE REV. FRANK FLISSER has been ele pastor of St. John's Windish Church, B lehem, succeeding Dr. Ernest Stiegler was pastor for 42 years. The congrega gave a testimonial dinner for Dr. Stiegler month. Pastor Flisser had been assoc pastor at the church since 1951.

PASTOR SAMUEL KISTLER has accepte call from St. John's Church (New Willian Williams Township, and will begin his du March 1. For the past 13 years he has serv the Lenhartsville charge in the Reading Co ference.

THE NEW northwest Bethlehem missio under development by Pastor James Ziege



St. Michael's parish education building in Allentown
Glass is one of main materials used in construction

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, will begin regular Sunday services early March, in a barn standing on the recently chased property of the future Muhlenberg dical Center, on Schoenersville Road.

Home mission authorities are negotiating purchase of a permanent building site the new congregation in the rapidly deoping northwest Bethlehem area. Men of neighborhood have been urged to parpate in a series of "Operation Work ghts" to ready the barn for services.

Two CONGREGATIONS, Salem Church, thlehem, and Christ Church, Hellertown, ve voted expansion plans. Salem plans first or renovations and erection of a Chrisn education building, and will replace the eeple destroyed by fire in 1955. Dr. G. anklin Gehr, who retired in 1953, was ected pastor emeritus.

Christ Church, Hellertown, plans to call parish worker . . . St. Peter's, Bethlehem, ill call an assistant pastor. St. Peter's is ithout a regular pastor since the resigna-on of Pastor John Taylor on Dec. 31.

ST. MATTHEW'S CHURCH, Bethlehem, lected two women council members for the irst time in its history. They are Mrs. Clay-on Randt and Mrs. J. E. Titzel.

A FATHER AND SON dinner of the Confer-nce Brotherhood was held in St. John's Church, Bethlehem, Feb. 7. Dr. John Schlegel, treasurer of Lafayette College, spoke. Ten Hungarian Lutheran refugees recently arrived in Bethlehem, including three young women, were guests.

Judge James Henninger retired as superintendent of St. John's Sunday school, Allentown, after 35 years of service . . . Three Lutheran pastoral groups, Allentown, Bethlehem and Easton, held a joint Pre-Lenten Retreat in St. Andrew's Church, Palmer Township, Feb. 12, under the leadership of Dr. Russell Snyder of Philadelphia Seminary . . . The board of the proposed Muhlenberg Medical Center has authorized formation of a ladies' auxiliary by a committee headed by Mrs. Clarence A. Shook, Bethlehem. Mrs. Frank Reisner, Allentown, is chairman of the nurses' recruitment committee for the hospital.

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Church Center Planned On Harrisburg Outskirts

By VIGGO SWENSEN

HARRISBURG—Plans for the construction of the Pennsylvania United Church Center of the State Council of Churches were publicized in Harrisburg last month by H. Ransford, Jr., president. Located along Route 230 bypass, just east of Harrisburg the center will provide headquarters for the council and the State Sabbath School Association.

The building is designed to meet the growing needs of 50 church bodies representing 19 denominations working together in the state. Three million members are involved in this co-operative project whose estimated cost is $569,600. Dr. Dwight H. Putman, president of the Central Pennsylvania Synod, is a member of the sponsoring committee.

The following telegram was sent to Dr. H. Endress, ULCA stewardship secretary, by Central Pennsylvania Secretary Dr. Ralph Robin: "Rejoice with us! The Central Pennsylvania Synod crashed the two million dollar barrier in 1956, giving a total of $2,196,218 to benevolences. ULCA share is $1,174,931 or 110 per cent of goal." Lutheran World Action receipts for 1956 totaled $241,579 or 112 per cent of the goal.

GRACE CHURCH, founded ten years ago by Dr. W. W. Barkley of Gettysburg, dedicated its second new church Jan. 20. Located in suburban Highland Park, the congregation outgrew its 144-seat church and with the assistance of the Board of American Missions and the synodical home missions board erected a colonial edifice seating 455. The smaller building will be used as chapel and church school. Pastor of the 833-member congregation is the Rev. C. Arthur Neal.

DR. AMOS M. STAMETS, pastor emeritus of Augsburg Church, was given a surprise birthday party in the church social rooms Jan. 3. Aged 84, he keeps active in church work by teaching and supplying the church's pulpit.

(Continued on page 42)

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PA.: HARRISBURG . . .

(Continued from page 40)

A ULC women's group was organize[d] Redeemer Church, Feb. 6. Co-chairme[n] the general committee are Mrs. M. E. N[i]ling and Mrs. Herbert W. Stroup.

Wedding Bells Ring for Refuge[es]

THE LAST two of 65 Hungarian refu[gees] arrived in Harrisburg Feb. 7. They w[ere] George Medveczki and his fiancee, [Miss] Gyurics. Their problems were how to [ar]range for housing, employment, and m[ar]riage. Making their headquarters for [the] first few days at Zion parsonage they w[ere] taken to the courthouse, hospital and ph[y]cian to avoid delay in their wedding pl[ans]. They had expected to be married Christ[mas] Day but chose to flee to Austria, thence [to] the United States. A local Hungarian pas[tor] agreed to perform the ceremony. Mr. M[e]veczki is an architect, his bride is a dra[ft]man.

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Passavant Hospital Searches For Suitable Relocation Site

By LUTHER E. FACKLER

PITTSBURGH—Passavant Hospital, a 1[illegible] year-old institution, has become a victim [illegible] Pittsburgh's renaissance. Homes in [illegible] neighborhood of the hospital are being ra[illegible] to make way for a redevelopment proje[illegible] The hospital itself has been elbowed out.

At a recent meeting of the board of [illegible] rectors it was agreed that serious consider[illegible] tion should be given to the possibility of [illegible] establishing the hospital in another part [illegible] the Pittsburgh district.

Founded in 1849, Passavant is the old[illegible] Protestant hospital in the United Stat[illegible] When first opened, Passavant was located [illegible] the North Side and was called the Pittsbur[illegible] Infirmary. It moved in the 1850's to [illegible] present location in the Hill district and w[illegible] named in honor of its founder, Dr. Willia[illegible] A. Passavant, who pioneered the Protesta[illegible] hospital movement in the United States.

When the hospital moved to the prese[illegible] location, Dr. Passavant wrote: "The locati[illegible] is one of the most beautiful and comman[illegible] ing within city limits. From the garden t[illegible] course of the beautiful Ohio may be trac[illegible] for many miles while the Monongahela, wi[illegible] its broad breast of waters, seems like a tra[illegible] quil lake sleeping in the valley below. [illegible] respect to convenience, health and freedo[illegible] from the noise and smoke, the situation [illegible] unequaled . . ."

No definite place has been selected as y[illegible] for the hospital relocation. Offers have con[illegible] in from various parts of the county. Th[illegible] hospital council of Western Pennsylvania [illegible] surveying facilities in this area to determi[illegible] where new or additional hospital space [illegible] needed. The board is certain that the ho[illegible] pital will be located "where the heritage [illegible] more than a century of service to the suffe[illegible] ing and helpless may best be employed."

Passavant is fully accredited, having 12[illegible] beds and 25 bassinets. It cares for 3,200 pa[illegible] tients a year. Sister Martha Pretzlaff ha[illegible] been its administrator since 1922.

First Hungarian Church, the Rev. Paul Farkovits, pastor, has found work and housing for about 90 Hungarian refugees. The church, through its pastor, has sponsored the refugees, has fed and clothed them the first days of their need, and has followed up on each individual case until placement had been arranged.

During the Thanksgiving clothing drive for Lutheran World Relief, two carloads containing 56,600 pounds of clothing were received.

Eleven chapters of the Thiel alumni association met for the kick-off of the alumni capital fund campaign this month. As a highlight of the meeting, all chapters were brought together by a telephone broadcast which originated on the college campus. Mrs. Nora Lynch Kearns, wife of Congressman Carroll D. Kearns and a past president of the National Federation of Republican Women, is general chairman.

The board of trustees of Thiel College has employed Dr. Orville Dahl, educational consultant, to prepare a master campus plan. His study will evaluate the academic program of the college, its present character, development trends, potentials, and facilities required to supply the needed resources. It will analyze the present physical plant, and outline a plan projected into the next five, ten and fifteen years.

The trustees also voted to request the synod to increase its 1958 appropriation from $80,000 to $100,000.

NOVA SCOTIA

Ministerial Assistance Needed To Win Confidence of Refugees

By DOUGLAS A. CONRAD

Halifax—Hungarian refugees continue to arrive at Halifax in great number. In many instances, their adjustment to the free world presents problems. After having lived in fear for so long, they must learn to trust government officials and welfare workers concerned with their resettlement.

Pastor Douglas A. Conrad of Resurrection Lutheran music teacher, M.Mus., B.M.E., with graduate training in church music, choir directing and professional experience, desires full-time position as minister of music. References, auditions available. Interview arranged. Available June. Ivan Olson, 2071 W. Chicago Blvd., Detroit 6, Mich.

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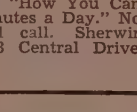
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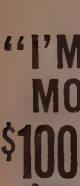

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NOVA SCOTIA . . .

Church was called in to help Immigrat Department officers overcome the resista of one young Lutheran woman who refu to accept treatment of a tubercular infect because she feared she would be killed. also refused to give her correct name. said that she had taken active part in revolution and did not want to expose h self to the danger of possible reprisals the part of other Hungarians.

Pastor Conrad spent some time with refugee and gained her confidence. At she understood that she had no reason fear for her life, agreed to submit to medi treatment, and gave her correct name.

Other arrivals receive material aid fr Lutheran congregations. Hungarian Bib are being distributed by the British and F eign Bible Society.

Pastor Victor J. Monk was instal Feb. 6 at First Church, St. John, N Brunswick, by Synod President C. H. Wh teker. Pastor Monk formerly served Trin Church, Findlay, Ohio. First Church, former Danish mission, sought admission the Nova Scotia Synod last year. Dan language services have been changed English.

Pastor Richard Bieber of Our Savio Church, Dartmouth, reports that the cong gation has set up a budget of $14,000 1957, $5,000 of which will be used benevolence. Average giving per family d ing 1956 was $115.

—CHANGES OF PASTORATE—

Maryland

Stadtlander, John. From Good Shephe Church, Brooklyn, N. Y., assistant past To Good Shepherd Church, Bayside We N. Y.

Williams, Tillman B. From Trini Church, Louisville, Ky. To Christ Churc Little Neck, N. Y.

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Barger, Glenn L. From St. Stephen Church, Hickory. To St. Andrew's Churc New Bern.

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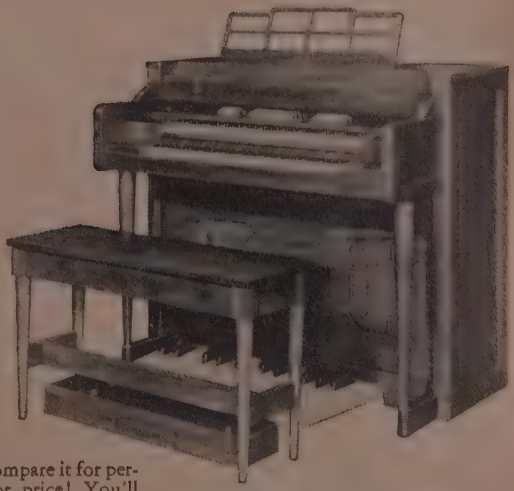

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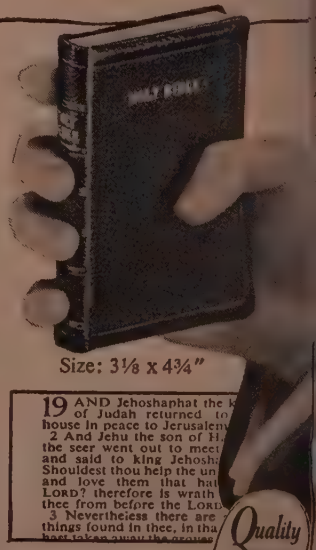
19 AND Jehoshaphat the k
of Judah returned to
house in peace to Jerusalem
2 And Jehu the son of Ha
the seer went out to meet
and said to king Jehosha
Shouldest thou help the un
and love them that hat
LORD? therefore is wrath
thee from before the LORD
3 Nevertheless there are
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UCKER, WILLIAM J. To Reformation Church, Reiffton.

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ITZ, PHARES C. From St. John's Church, Hamburg. To St. Stephen's Church, Allentown.

HLESSMAN, H. OSCAR, JR. From St. Paul's Church, Applebachsville, supply pastor. To Sassamansville parish.

CH, ROBERT T. Foreign missionary. To Hamilton Township parish.

PITTSBURGH

NDERSON, E. EARL. From East Zorra Twp.-Woodstock parish, Ont., Can. To Church of the Apostles, Penn Twp., Allegheny County.

ASLAGE, ROBERT P. From First Church, New Kensington, associate pastor. To St. John's Church, Homestead.

DECEASED

THE REV. COSIMO DELL'OSSO, 65, pastor of Ascension Church, Brooklyn, died Feb. 3.

Pastor Dell'Osso was a native of Bernalda, Italy, and a graduate of New York City Biblical Seminary and Philadelphia Seminary.

Before coming to Ascension Church, Pastor Dell'Osso served All Saints' Church, Jamaica, and Good Shepherd Church, Mt. Vernon, N. Y.

Pastor Dell'Osso is survived by his wife, the former Concetta De Girolamo; a son, the Rev. Bernardino Dell'Osso; and three daughters, Provvidenza Billings, Evangelina Gloria, and Victoria Grazia Angelica.

Funeral services were conducted by Dr. William Sunday at Ascension Church on Feb. 6. Burial was in Lutheran Cemetery, Middle Village, N. Y.

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IN CONCLUSION

BILLY GRAHAM is coming to New York in a few months to try to warm up Christian faith in that sinful city. Lutherans will probably not be among the leaders in promoting the Graham revival. We have usually been shy about spectacular ways of preaching the gospel.

But we shouldn't be too skittish about trying new ways of reaching the multitude of unchurched people with the ancient Christian gospel. In fact, in the United Lutheran Church we have been experimenting rather boldly with our two-year program called the Evangelism Mission.

We build up for the mission by prayer vigils and publicity, hold many committee meetings, arrange public rallies, have guest preachers for a series of weeknight services. The main thing in the mission is that large numbers of laymen go visiting among the unchurched and the careless to witness to their own Christian convictions.

This mission has aroused keen enthusiasm and has undoubtedly brought excellent results. Many laymen have been thrilled to discover that they are ministers of God's word along with their pastors, and responsible for awaking their own neighbors to the salvation we know in Christ.

THERE WAS TALK at our Harrisburg convention last October about keeping intact the Evangelism Mission organization, so the whole program might be repeated in another two years, and indefinitely after that. Some of us did not believe it was the best thing that a fairly large organization, operating out of New York City, should go on year after year leading us in doing what is our real business as Christians—witnessing for faith among our fellowmen.

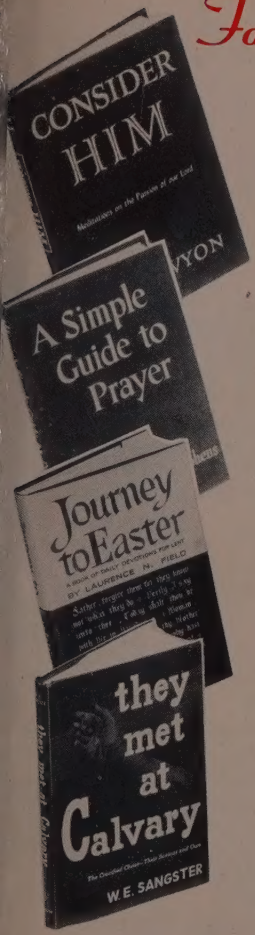
One speaker in the Harrisburg de made a statement which shocked rather violently. He said that the E gelism Mission is "one of the first tr fusions of good red arterial blood the organization has had in a long tim A blood transfusion, as I understand is something a sick man gets when h in great need, and is considered an em gency treatment. I never heard of a body who had to live constantly on bl transfusions.

I hate to think that our church is anemic as to require such drastic tre ment. I feel that since laymen in th sands of our churches have now be stimulated to work as witnesses, they w go on with it, under the normal lo leadership of the congregation. If th don't, I'm doubtful whether any centra organized staff can in the long run ha much effect.

THIS MONTH we come to the tim which for centuries in Lutheran church has been our annual "evangelism mi sion." We are beginning a new Lent season. In most of our churches the are special weeknight services, wi preaching on the central theme of th Christian gospel. This is the time abo all others when we seek recruits for mem bership in the church. This intensive p riod reaches its great climax in the Ho Week and in Easter.

This would be a good year to te whether we can really have ardent, e fective evangelism under homemade lead ership. Now is the time for all ou church people to search their neighbo hoods for prospects—and for all of us t search ourselves for the weaknesses i our faith which make us ineffective i persuading others. —ELSON RUFF

For Lenten Reading



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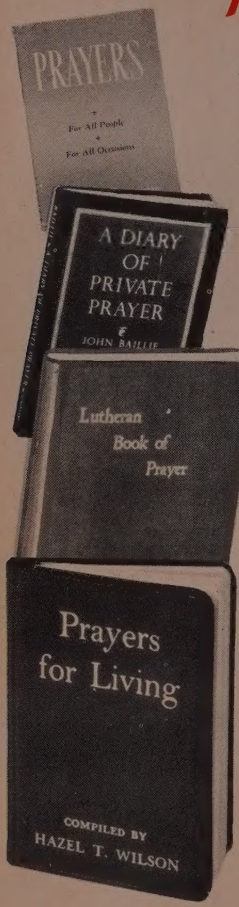

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